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NEW LIGHT ON SRI KRISHNA & GITA

Vol. I

By

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With Foreword By

"SRI KRISHNA PREM"

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[First Edition

TO RAMA

*My daughter, born, 28th October, 1942, died, 21st May 1943,
whom death has admitted to Immortality.*

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ABBREVIATIONS

A.K.C. — Ananda K. Coomara-
swamy.

M.S. — Mohan Singh

VEOS — Volume of Eastern
and Oriental
Studies.

IAM — Essays on Indo-
Aryan Mythology
by N. Aiyangar.

ABOSI — Annals of Bhandar-
kar Oriental
Research Institute.

HJAS — Harward Journal of
Asiatic Studies.

NAV — A New Approach to
the Veda.

ERE — Encyclopædia of
Religion & Ethics.

B.G. — Bhagavad Gita.

FOREWORD

By Sri Krishna Prem

“ There are two modes of knowing ; perception through the eye and understanding through the heart.” Hermes.

Let's cut out the usual stuff about the honour done one in being asked to write a Foreword. There is no one in the three worlds who is not honoured by being asked to write about Sri Krishna (whether for a friend's book or for any other purpose) because the request implies that one knows something about Him, if only by hearsay. Brahma, himself, his four heads humbled in the dust at the feet of a cowherd boy, confessed :

जानन्त एव जानन्त किं बहुक्त्या न मे प्रभो ।
मनसो वपुषो वाचो वैभवं तव गोचरः ॥

“ Let those know who think they know. What more can I say than that Thy glory is beyond the range of my mind, body and speech.”

In the face of that Brahmik confession what can any of us say except, in the Buddhistic phrase, “ thus have I heard.”

There are those who say, in the pride of Vedantic knowledge, that they themselves are Krishna. We will believe it when we see them lifting on one hand even such remnants as time has left us of Govardhan mount ! Till then, let them, if so they wish, proclaim to all the world their identity with the *Brahman*, *nirguna* and *nirvishesha*. That is a claim which all can truly make, one, in fact, which even the meanest lump of stone can and does make from eternity to eternity. For the *nirguna Brahman* is in fact just that all-pervading, *akasha* like being by which Krishna sustains all things and worlds. It is the stainless Light that emanates from His limbs, the very stuff from which all things are made and into which they all return. Not only you and I but every clod of earth is *Brahman* and *Brahman* always will be *Brahman*. Never can there be any doubt of it ; even those who say ‘ I am this body ’ do but assert the same truth, for is not this body *Brahman* ? Does it not proclaim its *Brahmanatva* everytime it dances in the harmony of the universal Gods, those Divine Powers nowadays re-christened forces of nature. Even an electron, as Eddington said, occupies the whole of space-

time, and, as he did not say, has no separate being from the *nirguna Brahman* of which it is a focus.

बृहत्वात् बृंह्यात्वात् तद्ब्रह्म

“ What is big and makes others big, that is *Brahman* ”. Vast and majestic is that *Brahman*, a calm and fearless vastness like that of the great *Akasha* which is its symbol. But is this unthinkable vastness, this shoreless ocean of Light, the last word on the subject ? Assuredly it is not. Listen to the words of Sri Krishna :—

वेदैश्च सर्वैरहमेववेद्यो, वेदान्तकृत वेदविदेव चाहम् ॥

“ In all the Vedas I am He who is to be known : It is I who am the author of the Vedanta and the knower of the Veda.” (1) Let us not then be put upon in the name of Vedanta by the worshippers of mere greatness. It is Krishna who composed alike Veda and Vedanta, He who is the *प्रतिष्ठा* of the *nirguna Brahman*, the ground or basis on which its greatness is established (2), He the Purushottama who transcends both the changing universe and changeless Brahman (*अक्षर*). (3) Not all the ingenuity of all the commentators can change the plain meaning of these words. “ By me in my unmanifest form is all this pervaded. (4) This is the Royal Sectet (*गुह्यं*) of His *Brahma*-being. By *Ishwara*, the Ruling Power, seated in the heart of all beings are those beings made to move in their orbits. (5) That is Paramatma of the *yogis* as the former was the *Brahman* of the *nirguna jnanis*. But still we have not reached Him Himself, for does He not refer to *Ishwara* in the third person as *that* *Ishwara* (*तमेव शरणं गच्छ*). His *Ishwara bhava* was more secret than the secret (*गुह्याद्गुह्यतरं*) but it is only in verse 64 of the same chapter that we come to the most secret *bhava* of all (*सर्वं गुह्यतमं*) and that is where He speaks in the first person promising, not mere liberation, not mere knowledge, not mere cessation of sorrow, but His very Self to His devotees.

मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ।

Let those who seek the formless *nirguna Brahman* seek it. Let them know its vast immutable being and, knowing it, let them become its vastness. Little have they achieved for they were that already. A void has mingled with the void, a fullness with the Fullthat which it ever was and ever will be. It was neither before a Void nor before a *nirguna Purna* that *Brahma* humbled himself, but before a dark-skinned boy in a yellow *dhoti*, a boy with his cow-driving switch under his arm, a flute in one hand and a morsel of food in the other. That boy it was who was the Lord before whom *Brahma* himself was reduced to stupefaction as he realised that facing him was that Krishna of whom even the primæval *Narayana*

was but an emanation (अङ्ग). (6) Therefore it was, when he found his speech, he the abode of all the Vedas, could but say :

ज्ञाने प्रयासमुदपास्य नमन्त एव जीवन्ति सन्मुखरितां भवदीयवार्ताः ।
स्थाने स्थिताः श्रुतिगतां तनुवाङ्मनोभिर्ये प्रायशोऽजित जितोऽप्यसि तैस्त्रिलोक्याम् ॥

“ O Thou who remainest unconquered by any effort of *sadhana*, Thou, too, art conquered by those who, giving up the far-ranging quest for knowledge, stand serenely in their own place, and, hearing always the story of Thy deeds told by the wise, live, dedicating themselves to Thee in body, speech and mind.” (7)

But what is this? Are you asking us to accept as the ultimate *Tattva*, the final principle of Being, the Source of all the worlds, a boy, born like other boys and dying like other men? Certainly not. If we read the account of Sri Krishna's birth and disappearance in the Bhagavata we shall find that they were in no sense like ordinary births and deaths, and, if we insist on whittling away those accounts in the interest of our own theories, it is we and we alone who are the losers. He was born, not from the womb, but from the *heart*, of Devaki, because His feet, which are the support of all the worlds, can find no place within those worlds on which to stand save the hearts of his devotees. (8) All things within those worlds are His *Maya*; all are supported by His Will. Only the heart which is His, and so beyond all *Maya*, can serve as support for His supportless Self. By no means whatsoever can He stand elsewhere. Those hearts are the sacred *Braj-bhumi*, indestructible even in *pralaya*.

When the time came for Him to withdraw the visibility of that form, it was not by the process that we know as death that He withdrew it, nor even by the *yoga*-born fire in which great *yogis* depart. He just withdrew it from men's gaze and hid it from them in that excess of blinding Light which is His own abode.

Between those two points in the illusion we call Time He poured out before the gaze of Gods and men all that marvellous play which is the very heart of His divine being. That Heart is not the still and featureless expanse that it has sometimes been represented as being. True, that is how it appears to the mind, incapable of soaring beyond its own network of affirmations and negations. By the mind only mind can be known and this universe is but the manifestation of the Divine Mind. But mind is an eccentric (*Mayik*) manifestation of Being. The true Centre is the Heart and only by the heart can the Heart be known. In the heart here and now, your heart and mine, is the power which can penetrate to that glorious Heart which is Sri Krishna, the vision which can see Him as He is.

(6) Srimad Bhagavata. 10. 14. 14. (7) *Ibid.* 10. 14. 3. (8) We may remember how another Divine Avatar said that “the Son of Man hath nowhere (in the world) to lay His head.”

Who cares for all that mass of dry argumentation, that scholastic emptiness of *neti neti*, with which the mind, arrogating to itself a function it *knows* to be usurped, presumes to dictate what can and cannot be. There is that in the heart which sees and knows that what it sees is truth.

Let them all go, all ; the timid historians who deal in deified heroes, the more timid anthropologists who deal in solar myths and the most timid 'spiritualisers' who deal in the pale abstractions of philosophic concepts. *Neti neti*, Not these, nor those ! Slay with the mind these still-born mental phantoms.....that is the mind's true use..... and then pass on beyond, to Brindaban where never yet has any mind found entry.

Do you then think that Krishna was historical ? What a question ? What height of full-blown folly ! History is but the dim echo of the tinkling anklets on His dancing feet, Past and Future are but the two wings of that *Garuda* on which His manifested emanation *Maha-Vishnu* rides. In a flash those wings are opened out, in a flash they are closed up. That is history. As Dr. Mohan Singh has had the rare courage to say : " Only when history becomes mythology does its full meaning reveal itself." History indeed ! History and future are the illusions of those who have no present.

Still, if the mind persists in its folly and insists on an answer in its own terms, then I say of course He is 'historical.' Of course he was 'born' and lived and was seen by mortal eyes. That was the *Maya*, the magic power so frequently mentioned, the power by which those feet, not to be seen by fleshly eye, *were* seen and touched. Of course His *lilas* are 'historical' Let none have any doubts about it whatsoever. He was born, and the smile on His lips dazzled the eyes of all beholders, the blue colour of His body shone serenely like the sky after the rains and the touch of His feet cured those fortunate ones of all their mind-born fever as indeed it does to this day. He held up Mount Govardhan to be a shelter to His people. As for this last let none smile in the conceit of their school text-books of science. Did not Christ also say that he who has faith as a grain of mustard seed—mere *faith*—can say unto a mountain, be removed from hence and cast into the sea, and it shall be so.

Yes, He held up the mountain and, equally certainly, He loved and was loved, passionately, by the Gopis of Braja. And why not ? No one but Him has any claim to the souls or bodies of anyone in this or any other world. All are His and it is but our blindness to think of anyone else, father, mother, husband or king, as having any rights of ownership whatsoever. Law and Custom ? Piffle for piffing persons, jealous as are all such for their own entirely imaginary rights. The Gopis were His : He knew it : they knew it; they gave themselves : He took the gift and gave Himself in return. They abandoned all *dharma*s at His feet and gained Him, the source of all *dharma*. That is all there is that need be said.

And then He seemed to leave them, though, in truth, He neither did nor could, for they had bound Him with the only rope that could tie Him, the ever-free rope of utterly selfless love. Forever He was and is with them ; but the focal point, at which alone men were privileged to see that which eye cannot see, moved and began to play on a more external stage, a so-called larger, really smaller, world.

Even Uddhava, Sri Krishna's intimate friend and great devotee, he whose childhood's play had been with images of Sri Krishna and of whom the latter once said that he counted him as equal to himself, even that Uddhava, proceeding to Brindaban with teachings of *yoga* for those same Gopis, was utterly dumbfounded at the intensity of their self-giving.

आसामहो चरणरेणुजुषामहं स्यां वृन्दावने किमपि गुल्मन्यतैषधीनाम् ।

या दुस्त्यजं स्वजनमार्गणं च हित्वा भेजुमुकुन्द पदवीं श्रुतिभिर्विमृश्याम् ॥

" How fortunate should I be to be born as one of the plants or bushes in this Brindaban that come into contact with the dust of the feet of these Gopis who have left behind all family ties and Aryan ways, so hard to abandon, to serve only the feet of Sri Krishna sought for by all the Vedas."

वृन्दावनं परित्यज्य पादमेकं न गच्छति ।

" Not even for one step does He ever leave Brindaban."

How could He, for He was tied there with ropes which not even the sword of *Jnana* could cut, nor the fire of *Yoga* burn. Brindaban is the Eternal Land and never for a moment does He who is its life depart thence. In the pain of seeming separation, as in the joy of union, He was and is eternally present to His devotees. Manifest or hidden, He is their life at all times. As He Himself said, after His temporary disappearance at the time of the Rasa : " I hid myself but yet was with you all the time, the unseen listener to your talk of love." Just so and no otherwise was it during that longer disappearance when He seemed to leave Braja to mingle in the world of kings and princes : He left them not even for an instant. Only the temporal focus of His visibility to mortal eyes moved and played other parts.

Three are His great *bhavas* referred to already, as *Brahman*, as *Paramatma* and as *Bhagavan*, and three therefore are the *Dhamas* in which those *bhavas* were rendered visible on earth. Moreover, it is in accordance with that reversal of everything that takes place in the mirror image of *Maya* that it was in reverse order that they manifested.

It was in Brindaban that He revealed Himself in His utmost beauty, in Brindaban that he shared bed and food and talk with all, in Brindaban and

Brindaban alone that He actually gave Himself to those who loved Him. Elsewhere He gave rich gifts of wealth and wisdom, of power and liberation, even of His hand in marriage, but not His very Self as He had done in Braja. From Brindaban, too, came the peacock feathers that forever He wore on His head, whether at Arjuna's side on Kurukshetra's deadly field, or whether enthroned in splendour at Yudhisthira's *Rajasuya Yajna*,

At Mathura it was the *Paramatma bhava* that manifested, that aspect which is sought by *yogis* whether for *siddhis* or for emancipation. Those were the *lilas* that He displayed at Mathura. To some He brought liberation from the tyrant's prison ; on others He bestowed great gifts and splendours. To Ugrasena and His parents He was the liberator : to Kubja He was ' Kubja's friend '. But alwas His heart was in Braja.

ऊधो मोहिं ब्रज बिसरत नाहीं ।

Later still, He moved to Dwaraka the Golden, the magic island city in the ocean whence He manifested His all-pervading *Brahma-bhava*, at least as far as that essentially unmanifest *bhava* is susceptible of manifestation at all. Thousands the wives He espoused, uncounted the Asuric Rajas that He slew, splendid the assemblies in which He moved ; His splendour and His influence pervaded the whole land. By all was He seen but by none understood; friend to his friends; foe to His foes, protector to the weak, death to the proud, husband to His wives, father to His children, straight with the straight and crooked with the crooked. समोऽहं सर्वभूतेषु । Balanced was He to all beings, high or low. Whether hunting in the forests with His friend Arjuna, whether being served by His wives in the palaces of Dwarka, whether conversing quietly with Rishis, or whether blazing His way through the battlefield with the flaming *Sudarshana chakra*, always and in all circumstances, He seemed and was detached, always poised in the yogic *samata*. For Satyabhama He might carry off the Parijata tree from Indra's heaven ; for Yudhisthira He might bring about the death of Jarasandha, for Sudama He might build a wonderful palace, or for Arjuna display His *Vishva-rupa*, but always and for all He was Himself, and, at the back of the minds of all, was ever the feeling sometimes expressed, sometimes only felt, the feeling that was voiced by Arjuna :

सखेति मत्वा प्रसभं यदुक्तं हे कृष्ण, हे यादव, हे सखेति ।

" If in the fondness of my friendship I have ignored Thy greatness.....forgive the fault O Boundless One."

Gone were the flute and gone the friendly cattle. Four great horses drew His chariot as it thundered through the land. His very body was covered up and hidden by the golden trappings of royalty, the jewels of household wealth or the steel breastplate of the warrior. Only the peacock feather remained enthron-

ed above all jewels in His crown, the peacock feather that had been given Him by the dwellers in Braja, the sign that He, the Lord of all the worlds, was still the boy they loved who gave Himself to them.

If we can trust the words of Surdas (assuredly they are trustworthy for Krishna Himself on one occasion showed Himself to write them down) in Dwaraka the Golden, as in Mathura, His heart was still in Braj.

रुक्मिणि मोहिं ब्रज बिसरत नाही ।

वा क्रीड़ा खेलन जमुना-तट, विमल कदम की छाहीं ।

गोपबन्धुन की भुजा कंठ धरि, विचरन कुंजन माहीं ॥

And so we return to Brindaban again.

But surely, some will ask, did not Sri Krishna Himself teach His devotees to forget His form in meditation on the formless *nirguna Brahman*. Yes, He did so each. He taught many things to many people including teaching pious, truth-devoted Yudhisthira to tell a lie ! (Incidentally it may be stated that the Braj-wasis would willingly have told 84 thousand lies if they could serve Krishna thereby but would have never uttered one for an equal number of kingdoms for themselves.) To some He taught *Sankhya*, to others *Yoga*, to some the meditation on the stainless, colourless *Brahman*, to others worship of the many-coloured Gods. To all men He taught all things, scattering the jewels of wisdom broadcast as indeed He scatters them to-day. He is to be found in all the 108 Vidyas that have blossomed in the mind of man for it was He as *Purusha* who infused the seeds of those Vidyas into the then dark matrix. In astrology, in music, in mathematics, in botany, in history, in alchemy, in geography—but why enumerate—in all the sciences, He is to be sought and found. Of all He is the beginning, middle and end.

Dr. Mohan Singh is entirely right when he says that He is not to be understood in thought or in emotion alone but in all the modes and planes of being that constitute His manifestation. All of them correspond and he who has been initiated into the meaning of one can read with ease the meaning of them all. But the initiation is necessary, now, as in former times, and who is to give it, who to receive it in these dark days when Teachers are few and pupils fewer. The great Acharyas, the Vedic Rishis, Dhruva, Narada and a host of others—all these underwent the initiation before they became the great Seers that they were. Even Sri Krishna Himself conformed to the pattern and was initiated. The moderns seek to initiate themselves out of books and then wonder that they find no certain footing anywhere, see nothing around them but dead stones and plants, rivers and mountains, while, in the shining heavens above, they find no Gods but only fizzling balls of burning gas. In those fiery heavens has Krishna written all His 108 Vidyas (as He has also written them, it should be added, in plant and stone, in

history and geography). In them can be read all the Vedas and Vedantas, all the Puranas and all the Yoga Shastras. But now those at least of us who most pride themselves upon their 'modernity' cannot read even such simple texts as reveal the nature of next year's harvest or to-morrow's accident, what to say those deeper ones which tell in shining eternal letters the whole story of Sri Krishna and His varied dealings with Gods, men and Demons. Alas that the *Deva-bhasha* should have become a mere subject for B.A. studies, the *Deva-nagari*, a mere alphabet among others (though all real alphabets are divine for that matter and all yield their measure of the secret Vidya).

It is the challenging merit of this book that its author has been able to take off the ready-made spectacles so universally fitted by our schools and colleges and has been able to see for himself some pages at least of that eternal many-branched Veda, even one text of which delivers from great ignorance and folly.

On page 95 he expresses the hope that he is not revealing secrets to revilers of Sri Krishna, not casting pearls before swine. He is ; and Death is the penalty for those who reveal what should not be revealed ; the swine themselves will "turn and rend him." The responsibility for such revealing is his not mine, and if therefore he has not always written plainly, if he has hidden secret meanings in such a way that they will be missed by easy readers, if he has withheld vital clues under the lightning dazzle of his intuitions, he must be allowed to do so in the interests of his own safety. His real safety lies in the fact that the swine (the word is Christ's not mine) will pass by the pearls, considering them as only a particularly unpalatable form of the refuse they eat.

The Matter of the Philosophers' Stone is 'unseemly,' 'lowly' or even 'vile' in form, refuse of no value to the many who pass it by. "Our most perfect Stone" said Hermes, "is cast forth upon the dunghill and that which is most worthy is made vilest of vile."

"It is necessary that at the end of the world heaven and earth be bound together". "This the God Apollo has concealed that the world may not be laid waste". Remember that Apollo is the Sun whose real heart is "covered over with a golden disc". (10)

"O Sons of the Science ! for this reason are philosophers said to be envious, (i.e., secretive), not that they grudged truth to religious or just men or to the wise, but to fools, ignorant and vicious, who are without self-control and benevolence, lest they should be made powerful and able to perpetrate sinful things. For of such the Philosophers are made accountable to God and evil men are not admitted worthy of this wisdom". (11)

Not that the Secret has been written in this book. It has never been written in any book except that of the one eternal Veda and even there it is hidden by

being divided in the many *Shakhas* or branches, Vyasa being thus a reveiler as much as he was a revealer. What the careful (and qualified) student may find, however, are hints of the direction in which he must look if he is to find the Secret, suggestions for the operations (in the alchemical sense) which he must perform in order to bring forth "the concealed Stone of many colours which is born and brought forth in one Colour", the stone of which Hermes wrote "I know this and I conceal it."

It is not therefore for me to dot the i's and cross the t's in this book. I will do no more than draw attention to three critical passages which sound the key-note for the whole. They are to be found on page 75, 77, 91 and 93. He who cannot understand the meaning of these passages had better leave the book alone : it is not for him. This is the science of the Gods and he who knows not that those ever-living ones are there to-day as much as yesterday, that, as the author puts it, "whosoever wishes can, even to-day, evoke any one of them he pleases" will make no headway in this book and had better seek elsewhere.

अथापि ते देव पदाम्बुजहय प्रसादलेशानुगृहीत एव हि ।

जानाति तत्त्वं भगवन्महिम्नो न चान्य एकोऽपि चिरं विचिन्वान् ॥

"He only can know Thy greatness and glory who is the fortunate recipient of a ray of grace from Thy lotus feet : only he and no other, though one seek in solitude for many ages." (11-a)

After the pages come the sentences. I select the following :—

"It is not enough to see God in 'thought' and 'emotion'. We must see Him in everything about us, see everything as a symbol, a projection, an objectification of an idea of His, a vyahriti of His, a Name of His ; we must see Him in stars, in history, in lightning, in grammar, in politics, in war. I address those who still believe in gods, all gods in the one God."

After the sentences, the words. There is one word—I need not mention it. It is hidden in the Vedas like fire in the *aranis*. Its flame flashes forth in the Upanishads and blazes up in *Purana* and *Itihasa* into the great sacrificial Fire that brings forth, illumines and consumes the entire universe of Gods and men.

नास्मामकारि बहुधा निज सर्वशक्ति स्तत्रार्पिता नियमितः स्मरयो न कालः ।

"Thy many and various Names Thou hast filled with all Thy own manifold Powers, nor hast Thou imposed any restrictions of time in their remembrance". (12)

And now a word as to the place of Man in the universe. All the Gods are in Man : not only that; in him alone do they exist *together*. Stars, Suns, Moons, Rivers, Mountains, Trees, Stones, Fire and the very Heaven itself, all these,

whatever purblind so-called science may say, are the bodies of Gods, of living Divine Powers. Man has in happier ages worshipped all of them and from all may he receive the appropriate fruits of his worship, "I decreeing the benefits", as Sri Krishna says.

But each one of these Gods is only one special Power, one particular pattern of Sri Krishna's play. Never can any one of them mingle his being with that of any other save in Man. Never can the Sea, neither in sombre calm nor in the storm of its resistless fury, feel the bright-glowing splendour which is the life of Fire. Never can the Tree in all its quivering, many-branching life feel the dark indrawn *tapas* of the Stone.

It is for this reason that, as we read in the Srimad Bhagawata, in the beginning of time, when the Gods were first projected into manifest being, they were unable to co-operate; they could not bring about that unity of experience which alone could constitute a world. Only when Man, *Purusha*, entered into them, or, what is the same thing, took them into himself, did a mingling come about and the separate Gods were able to unite their experience-types into one world or universe.

Therefore it is that in the body, and, still more, in the heart, of Man all the Gods exist together in all the almost infinite variety of their Divine modes of being. There in the heart are all the great Elemental Powers, the flowing, fertilising stream of living Water, the patient, indrawn strength of all-supporting Earth, the fickle, ever-moving rush of Air, the fiercely-leaping, intoxicating flames of Fire and there, too, is the calm and all-enfolding, light-filled Ether. Man alone can understand all these as he alone can understand the being of all other things, stars, mountains, trees and rivers, yes, and the very languages of birds and beasts, because he alone contains them all within his heart.

Man is the microcosm; Man the macrocosm. Therefore does Sri Krishna call Himself the *Purushottama*, the Highest Man. (13)

Those who worship the Gods go to the Gods. They who worship the blazing heat of Fire go to the worlds of Fire. They whose God is the calm and *nirvishesha* greatness of *Akasha* go to its fearless peace-filled worlds. In short, he who worships any God, to that God is his being assimilated, here and now, not merely after death. Alone, he who worships Krishna goes to Him beyond all Gods and Worlds. यान्ति मद्याजिनोऽपि माम् ।

13. Let no one imagine that I am here talking of the so-called worship of Humanity. On that subject I agree with the great Huxley who said he would 'just as soon bow down and worship the generalised conception of an ant-heap as worship Humanity.' I write of the worship of Sri Krishna.

In an old alchemical book we read: "When the sign of the Peacock's Tail appears thou mayest know that the work is approaching completion." (14)

The Peacock's Tail! Who is it that wears the feathers of that Peacock's Tail and who was it that gave Him those Feathers? We are back again in the Secret Heart where Brahma found himself confronting the ultimate mystery of that dark-skinned, peacock-crested Boy. We are back in Brindaban, in the Eternal Land, the one Land where to this day, and for all time man, elsewhere bound by God, has bound that God Himself, the Land where, even now, boys drive the herds of great-horned, soft-eyed cattle to their pastures across the river. There, still, are the softly-flowing, poison-freed, blue waters of the Jamuna, there, still, the trees, Kadamba and dark Tamal, and there the gleaming circle of the Rasa.

Nor let any say that all these are there but not the peacock-crested *Rasa Ddhari*. He is known to be there by the three traditional proofs. Firstly, "He never leaves Brindaban, even for a single step." That is *apta vachan*. Secondly, He was bound in Brindaban by bonds that not even He can break. Those bonds are eternal by their very nature. Therefore He is there still. That is *anumana*. Thirdly, there are eyes even now in existence that have seen Him there. That is *pratyaksha*.

I say that He is there because if He were not there would be no more dawns, for they reflect the smile on His lips and in His waking eyes. There would be no more noons, for they image the mysterious stillness of His midday rests under the trees with the cows grazing peacefully all around and some herd-boy lying with head on His lap, listening to the enchanted music from his Friend's flute. There would be no more evenings, for they are caused by His home-comings in the mellow, cowdust haze. Above all, there would be no more nights for they serve no purpose but to listen in the stillness for the burning music of His flute and to cover up the paths of those that tryst with Him. No longer could skies be blue, nor waters cool. Wind could not blow, nor fire burn, nor could Akasha enfold the sum of things, for all these powers are His, all are but the reflections of His Body.

Listen no more to those who tell you that He is *Nirguna*. The meaning of the term has not been understood; it was first coined of Himself by Himself in wonder at the intensity of Radhika's love. He, too, first described Himself as *Nirakara*, not seeing His form save as reflected in Her Eyes. These terms are not the dry abstractions that they are supposed to be in the philosophical schools but, as Hermes said, "bear a sense peculiar to themselves". No one who has not entered Brindaban can ever understand their hidden meaning. The Secret of Secrets is the one which gives entry to that Magic Land, the Blissful Land that

14. Compare the quotation on page 98: "When the fire appears blue like the neck of a peacock..... let him know that it is so."

Stands without Support. If you should find that Key trust no one with it but Krishna, (and even He may steal it from you for a time). Fortunate are those few who have found it. They never leave that boundless Braja forever, for there they find Sri Krishna as Himself, not He who is worshipped for any gift He can bestow, not even for Liberation, but He who is loved for Himself alone, for the smile on His lips, for the sidelong glances of His eyes, for the crookedness of His peacock crown and for the triply bent poise of His dark blue body. These would remain were there no *moksha* at all, for these make up and are the Essence of His being.

No wonder that the great *adwait-vadi*, Madhusudana Saraswati, was in the end forced to exclaim :—

ध्यानाभ्यास वशीकृतेन मनसा तन्निर्गुणं निष्क्रियं
ज्योतिः किञ्चन योगिनो यदि परं पश्यन्ति पश्यन्तु ते ।
अस्माकं तु तदेव लोचनचमत्काराय भूयाच्चिरं
कालिन्दो पुलिनोदरे किमपि यन्मोलं महो धावति ॥

“ Let Yogis, with mind controlled by meditation, behold, if so they choose, the Supreme Light actionless and devoid of qualities. As for ourselves, let that Magical blue radiance ever be before our eyes which is seen running hither and thither on the banks of Jamuna ”.

In the end, what is there to say but this : Brindaban is the Heart of the World and Krishna is the Heart of Brindaban.

In the words of Hermes : “ I do declare that by the help of God I have written nothing but the Truth ”.

Uttara Brindaban,

13-1-44.

BLESSINGS

By Professor B. L. Atreya, Benares Hindu University

Sri Krishna is the most sacred and inspiring name to the Hindus. He is regarded as the most perfect manifestation of Divinity in the form of a human being. He is an Ideal for Humanity. It is in his personality alone that all sides of human life are fulfilled to their utmost extent. His was a personality which was fully integrated, harmonised, and balanced ; in which nothing was repressed, every component aspect found its fullest expression, and all functions were guided and controlled by a Supreme Purpose. In all other manifestations of Divinity—everything in the Universe being a unique manifestation of the underlying Divinity which is the Essence and Soul of the entire Universe—we notice fulfilment or perfection of some one aspect of human or other life, but in Lord Krishna life in all its aspects has been lived to its perfection. Conscious control and not unconscious repression ;

fulfilment of all human desires at the proper time and in the proper situation, and not their frustration and rejection; right evaluation of the demands of the body, the senses, the mind, the intellect and the Spirit, and not negligence of any one of them; a complete harmony among the heart, the head, and the hand, and not a painful conflict among them, were the guiding principles of his unique life. Physically, he was stronger than the strongest of his contemporaries; mentally, he was superior to any thinker of his times; and spiritually, he was second to none. He was a centre of love and attraction, for unrestricted love flowed from him all around. He loved humanity and the whole humanity loved him. He was an ideal child, an ideal youth, an ideal husband, an ideal friend, an ideal father, an ideal statesman, an ideal pupil, an ideal teacher, in one word, an ideal Man. He looked at everything from a high angle of vision and was free from the petty ideas of common men. To understand his life and deeds one has to know the implications of life properly and deeply enough.

It is no wonder that such a personality, whether historically real—and there is no reason to doubt his historicity—or a literary creation of the Indian genius—which alone on the face of the earth could conceive of such a comprehensive perfection—was regarded as the most perfect incarnation of God on earth, and poor humanity which could not grasp his total glory has ever since his time in history or literature been worshipping it in fragments, some emphasising this and others that aspect. It is only those rare souls who have acquired a total vision of human personality and its potentialities and who aim at an all-round perfection of life, that can appreciate Sri Krishna fully. Such an appreciation is bound to come with the growth of our knowledge of human psychology, advanced by the recent researches in the normal, abnormal and supernormal fields of human life. It is only then that a complete biography of Him in the language intelligible to humanity will be written.

In the meantime we have to do some spade work of collecting the material about the life of this paragon of humanity found scattered in our ancient literature—the Vedas, the Puranas and the Itihasas. I am very glad that Dr. Mohan Singh, a great seer and scholar of the Punjab, has set the ball rolling. He has made a laudable effort to gather in one place the various concepts about Krishna found in the Vedas, Brahmanas, Puranas, Itihasas and in works of Astronomy, and tried to show, on the basis of the theory of "Correspondence" to which he bears allegiance on the authority of his own intuition and on the testimony of the great European seer Swedenborg, how Sri Krishna has been regarded by the ancient thinkers of India. His main thesis is that "Sri Krishna is given to us as a Seer and a Davata, a Seeing and an Idea, by the Veda and the Upanishad—Brahmana—Aranyaka; He is given to us as an Avatara and as a Man, the Divine in Converse and Contact with Man in simultaneity with His contact with His Triple, Multiple Godhead by Itihasa—Dialogue—So it has been, and Purana—the Most Ancient, the Time-

Space." (P. 1) "The plan of Human History", according to Dr. Mohan Singh, "is not different from but correspondent with Astral History, Pranaic History, Terrestrial History, Idea-History, Speech-History, Fire-History". (P. 48). So, "We should learn spiritual lessons from the doings of Krishna in all the planes..... We learn little if we take notice only of his human doings; his astral doings, his phenomenal doings are also to be appreciated and realized". (P. 56).

Throughout this unique work, the great mystic has made an effort to justify this thesis in his own way, and the reader will feel at every step that he is in contact with a great seer who sees something to which the eyes of the ordinary mortals are closed and who says what the average reader cannot grasp. I wish the writer realized that he was writing not for himself but for others. In this age of democracy even poets and mystics have to come down to the level of the common man to get a hearing and attention. Despite its abstruseness the work is very suggestive and opens a new vista of thought about Sri Krishna. I, therefore, wish it a success.

(3)

By Dr. K. C. Paradachari, Tirupati

Dr. Mohan Singh claims in this work to have thrown *New Light on the Krishna problem and the Gita*. Any serious student of Indology will find that Dr. Mohan Singh has at least done a great service in providing the method or rather the critical apparatus—an unfortunate misnomer at the hands of the purely efficient mechanical MSS collators—in the Correspondential Theory that he has already made familiar in his other works *Secrets of Spiritual Life* and *Mysticism of Time* in the Rig Veda and other sundry contributions he has made in some journals. According to Dr. Mohan Singh, Krsna is the eternal archetypal figure of the nature of Divine Providence incarnating or represented on all planes of *lilaic* activity simultaneously, though appearing apparently successively, and most certainly correspondentially amenable to our ever-widening multi-dimensional consciousness. Thus Krsna in the Veda is a Rishi, a teacher in the Gita, a Warrior and saviour and lover in the Mahabharata. Dr. Mohan Singh copiously supplies all the clues unto this unique pattern of Divinity, the fullest and finest of the Representations of the Divine Life—Krsna the *purnavatara*, at any rate, what some of us have always felt to be the truth. All these are sustained by the inimitable Oneness of His eternal nature that is beyond all space-time-causation nexus. This is the *guhyaatamam rahasyam*. And the merit of revealing this multi-formal and multiplanal truth, so well-known to ancient seers and mystics, at the present time goes to Dr. Mohan Singh who in this work undertakes to lay bare the *Principles of Correspondential realism* in Mystico-religious consciousness. The eleventh Chapter of the Gita is not merely a catalogue of perfections of the Divine—and the enunciation of the general thesis that 'all that is most good and

perfect belongs to the Divine and all that is evil and perverse belongs to man—but more a representation of the principles of correspondential typical relations between all planes and their interplay of forces and powers and attractions and sympathies. This has a large part to play in the understanding of the philosophy of Approaches of the individual soul to the Divine, which is normally, in human parlance, reckoned to be ten—including the *santa-rasa*, and *tadatmya*.

Dr. Mohan Singh can, therefore, claim with justice to have thrown new light in so far as he has culled out and reinterpreted the Vedic and Upanisadic and puranic passages and correlated them with the *Mahabharata*, of which the *Vana Parva* seems to be the most important document of Spiritual and integral History presented to the World. It is not the *Santi Parva* alone but also the *Vana Parva* that has contributed some of the most luminous material to Dr. Mohan Singh. It must, of course, be confessed that without understanding the Myth behind the Vedic and Pauranic and Agamaic truths and statements the correspondential theory may appear to be mere ingenuity—though brilliant ingenuity. But without this preparation and understanding of the cultural pattern of India, who is Krsna, the integral Purusottama, there is no possibility of understanding the vast complex tissue of the Mystic Consciousness. In a recent publication (*Hinduism and Buddhism*) Dr. Ananda K. Coomaraswami wrote that the Gita is "a compendium of the whole Vedic doctrine to be found in the early Brahmanas and the Upanisads", and rightly so, and now Dr. Mohan Singh states that the Gita is but the epitome of all that has been true of the entire Bharata and the Veda and Puranas. In this sense, he shews that it is impossible except for *purblind critical* indologists "obsessed by sceptical and evolutionary modes of thought" to speak of the Gita as an interpolation, as in parts at least interpolated, and so on and so forth.

Surely Dr. Mohan Singh is working alone in this vast field of truly important religious literature, and in this sense he should be considered to be the pioneer in this type of integral interpretation in modern times.

AUTHOR'S NOTE

The complete manuscript prepared for the press contained amongst other things, three chapters headed : The Avatara Conception, New Light on Gita and An Exhaustive Commentary on Chapter X, revealing correspondences never before revealed. For want of funds, I have withheld those three chapters along with four others for Vol. II.

For this volume I am grateful to *Tyagamurti* Goswami Ganesh Dutt Ji, the famous Sanatanist Leader, and to Dr. Pars Ram Ji, another selfless, silent worker, an able lieutenant of ' Swamiji, for providing me funds, and to *Raizada* Shanti Narain, author and translator of many spiritual works, for helping in the production of this volume and sharing my labours. My thanks are also due to Messrs. Bansi Dhar Kapur, Amritsar and Lahore, for selling paper to us at Government control price. This book is entirely printed on that paper.

I can well anticipate a mixed reception for the present work. Some will just ignore it, others will pooh-pooh it, and a few earnest souls, will complain of my difficult style. Here and there, a reader of intuition will appreciate and wish for more, but if even he, I wonder, will follow correctly my interpretation of History as a dialogue between the Divine and the human, correspondentially with the same dialogue on other planes. The politician enacts history ; the socialist profits from it ; the mythologist integrates all histories ; and the spiritual Man provides the meaning of history enacted, utilized and integrated, in the form of a running commentary. That running commentary is dual, verbal and living. The great spiritual denizens of an age are the meaning, the highest significance, the deepest and soundest commentary on that age ; they, *viz.*, their lives and words. Sri Krishna was the meaning of Dvapara and the prophesy of Kali.

As to the secret, it is not confined to the *Sanskrita Veda* alone. The secret is written in the Veda of every country, on the tablet of every heart, in the eye of the child, on the wings of the sparrow, in the blueness of space, in the redness of time, in the level battlefield and on the temple spire. He who runs can read it. But why should every one read it, when he has other parts to play, the crusts of the secret to scratch. All life is a huge mystery and every living being is duty-bound as much to reveal as to conceal that mystery. If all became Sanatkumaras or Uddhavas or Radhas, this play would end and the master of the show will remain alone ; he will have to quit. Ask Him if He wants that consummation.

University Oriental College }
Lahore }
The 22nd February 1944. }

MOHAN SINGH

PREFACE

Biography and Autobiography

Sri Krishna is given to us as a Seer and a Devata*, a Seeing and an Idea, by the Veda and the Upanishad—Brahmana—Aranyaka; He is given to us as an Avatara and as a Man, the Divine in Converse and Contact with Man in simultaneity with His contact with His Triple, Multiple Godhead, by Itihasa—Dialogue—So it has been, and Purana—the Most Ancient, the Time—Space

Wherefore for Sri Krishna in Time—Space—Cause, on the Earth, in the hearts of men and women who knew Him in toto and who knew Him in part, we should turn to the Itihasa itself. All queries and doubts respecting Sri Krishna's biography and autobiography, as also respecting the viewpoints of the biographers, and the viewpoints of the persons and places and objects acted upon by, reacting to Him must be satisfied by the Vyasa—Mind in its three or four biturcations as Sauta, Saunaka, Vaishampayana and Dvaipayna, who was as much concerned with the facts of Sri Krishna's life on earth as with the *Truth* of His Being and Becoming on all the 7 or 21 planes or 'places' of time, space, cause.

Essence is Soma, Rasa, Santi, Brahmavidya, Sambhuti—Vibhuti. And that essence of a man's life comes out, is pressed out best in his intimate converse—contact through Vac with someone else, preferably one holding an opposite view. The Divine, again, can only *converse*, hold a dialogue with the human; *this is the uttermost of His descent into, union with him*. Who was Sri Krishna? Let us have his biography and autobiography from Itihasa—Shanti Parva, Mahabharata. From His own mouth let this "Agni," this "Dharma," this "Vishnu," this Varshneya, this crooked Nitivan, this dissolute player upon the lutes of hearts and heads and hands speak as to who he is, why has He so many diverse and conflicting Names and roles and functions allotted to Him, what does He know of the Veda and Vedanta and Yoga and Medicine and Astronomy and History and Philology and Mysticism, and how best is He to be known, appreciated and attained. Surely into His mouth any of the Vyasas could not have put what did not fit in with the character of this Vyasa-creation.

* The Rishi and the Devata are one. Why, they sometimes Meet on a river or at a mountain! One day at dawn Narada went to Ganga where she issues out of Dhruvadvarabhavam; there came Indra and the two met and discoursed on Ancient History.

Arjuna calls Sri Krishna, Bhagavan, Lord of Bhuta and Bhavya, the Srigavyaya of all Bhutas, Lokadhama, Jagannathia, Lokabhayaprada, and wants to know *the roots of all the secret, mystic names with which He is named by the Maharishis in the Vedas and the Puranas*. He wants to know the *Nirukti* of those *epithets of Him concealed in the sacred books*. Does the reader follow the implications of this statement of Arjuna? All names are His names; *All Names are Etymological*. All names are indirectly and mystically His Functional appellations. The Maharishis have seen Him and Named Him in His Multiplicity. He knows best and fully what the Rishis intended. *Let Him verify the Truth of those Names and reveal His own Paryaya and Paramartha*. There is no contradiction or diversity of notes from the Veda to the Purana. Could such a questioner be satisfied with only the *facts* of Sri Krishna's biography, His 120 years? Would He not *insist on acquiring a total, multiplanal, integral vision of the Truth of Him* in physics and astrophysics and biophysics and metaphysics?

Behold what this son of a cowherd, this boon companion of churlish damsels and wayward wives, this crooked culture-hero, this polygamist, this product of the art and artfulness of many Brahmanas and Kshatriyas says. May I hope and pray that the Anandas, the Deys, the Keiths, the Acharyas and the Dases at home and abroad will give due weight to the theory Sri Krishna propounds in this "speech" of His and will *credit Him with knowledge of the books, and theories and systems He names*. Let us not deny Him at least these two things. So far as I am concerned, this speech alone constitutes the finest presentation of my own intuitions of Him; it is good that I stumbled on these passages after I had finished all the three volumes under preparation, for now. I can give His words the first position, their due position, under the Preface. I would beseech all earnest readers to pore over the original Sanskrit of these passages. The English renderings by P. C. Ray are very unsatisfactory, but I have for the moment to be content with them, giving the Sanskrit words where I have felt the English words to be absolutely inadequate.

Sec. 342, Mokshadharma Parva—Shanti Parva—Mahabharata. Bhagavan said :

He is not here Vasudeva, Krishna or Purushottama or Keshava; He is Bhagavan, and the Parva, the astrophysical and metaphysical and physical occasion—junction, is one where Shanti is the Goal and Deliverance through the Law, the Path. *Shanti and Moksha come from Bhagavan and they come when an Arjuna turns to a contemplation, Japa, prehension of His Names*, which constitute the entire content of all Sacred traditions including the ever-expanding Vedas and the Puranas. Note carefully the order and the names of the sacred works the Lord names.

"In the *Rigveda* with the *Yajurveda*, similarly in the *Atharva* and *Sama*, in

the *Purana* with the *Upanishad*†, in the *Jyotisha*, O *Arjuna*, in the *Sankhya* and *Yoga Shashtra*, and similarly in *Ayurveda* (Science of Ayu-lite-Prana-Anna), many are My Names praised (*Kirtitani*) by the *Maharishis*. Some of those names are *Gauna*, some *Karmaja* (attributive or function-born). O *Angha*, listen awaringly of the *Nirukta* of those function-generated names of mine." [Why should we repair to Yaska, why not listen direct from the Lord, or from the *Vyasas* at one with the Lord? Why are these etymologies rejected as fanciful by Keith? After all the author of the fact or fiction or truth of *Krishna* is the best judge and expositor.] "It is said that in days of yore you were *Ar̥dha* of mine (as opposed to *Urdha*. M.S.). Salutations to 3. *Narayana* (who comes, in degree, after 1. *Atiyashasa*, 2. *Paramatman* in the *Dehas*), who is *Vishvaya Nirgunaya Gunatmane*. The attribute of *Sattya* consists of 18 qualities. My *Para Prakriti* upholds the Universe by *Yoga*. [Mark the next line, what is *Prakriti*, *Sakti*, *Maya* and how does she keep the whole affair going? Note *Nama* and *Atma* and *Samhita*.]

"*Rita Satyamara jayya Lokanamatmasamhita*. What is the form of that *Prakriti* in action? He is *Purana Purusha virata*; by *Tapasya* and *Yajna* does He overlord all *lokas*, working as *Aniruddha*. Who is *Rudra*?

"*Rudra* is *Kapardi*, *Jatila*, *Munda Shamashana* *Grahavasi*, *Ugra Vratadhara*, *Paramadaruna* *Yogi*, *Daksha Yajnahara*, *Bhaganetrahara*. *Yuga* after *yuga* He should be known to have *Narayana* as His *Atma*. He is my *Atman*. [Rudra is equated with *Isana* and with *Siva*. How and when and why does *Rudra* become *Siva*? By worship and during worship and for worship of the Self, *Atman*.] *Yadyaham narchayeyam vai Ishanam varadam Shivam*. I adored in days of yore the *Purana* and *Isvara Rudra* for obtaining a son (=the Self: the adorer was the Self; the adored one was the Self). The waters have been called *Nara* for they sprang from *Nara* and since in the *Ayana* they were my 'refuge' I am called *Narayana*. [With respect to the ocean, the waters of Potential Existence I am *Narayana*. Why should we reject this Divine *Nirukta*?] Because I am the *Adhi-vasa* of all *Bhutas*, wherefore I am *Vasudeva*. [Here He is *Vasudeva* in respect of the Actual Creation, becoming.] Because I overwhelm the universe (*kramana*) wherefore I am *Vishnu*. The word *Prishni* signifies *Anna*, *Veda*, *Apo* and *Amrita*; as all these are ever in my womb so I am *Prishnigarbha*. It was because I was invoked as that, that I took out *Trita* from the womb into which *Ekata* and *Dvita* had thrown Him. [Mark the mythologization of *Metaphysics* or *Theology*.] The rays of the world-heating Sun, of the shining Fire and of the Moon are my *keshas*, whence I am called *Keshava*."

Did Sri Krishna know the *Veda*, understand it, remember its "philosophy"

† Surely my one Krishna had read the *Rigveda* IV and VIII and X; the *Ait Br.* and *Ait. Ara*; the *Chh. Up.* and some *Purana*, wherein all Krishna occurs. Did He recognize Himself in them or did He treat them as three other Krishnas!!! What says Dr. De?

and "mythology"? In Section 343 what a wonderful tale of Himself He as Madhusudana recites to Arjuna, of the Unity of Agni-Soma. It is a story of incidents arising from my own Atmatejodbhavam. What wonder if I identify Sri Krishna with Atmatejodbhava, with Tejasagni, with Agnishomau; but that is only one identification. The reader must read the whole of this Moksha Parva. Beware, the identifications have a reverse or inverse side also in which the gods become enemies, opponents of each other. Rudra and Narayana are one; but they 'become' inimical to each other also; they fight with each other. Does not the Lord describe a battle between them in this same Parva? The Lord quotes the Shruti! Day was not. Night was not. Sat was not. Asat was not. There was Primeval Darkness as the All, the Whole (vishva). There was Pradurbhava. Soma is Brahma; Soma is Brahmana; Agni is Kshattriya.

To continue the etymologies given by the Lord:—It is in consequence of these acts of Agni and Soma that I have come to be known (vi-khya-ta) as Hrishikesha.

Invoked (Ahuta) as "Ilopahuta Sahadiva" and receiving the yajna bhaga, I am called Hari; I am called Hari (=Harita) also because my colour (varna) is that of Harina gan. [Varna is many other things than colour.]

I am Ritadhama; of old Dharani had got nashta in the Guha; I raised it wherefore the Devas praised me as Govinda.

All the biography of the Lord is to be discovered in His autobiography—in the names that He has given to Himself and that others have given Him. What more autobiographical than this:

I have never uttered anything base or anything that is obscene. Truth resides in my tongue. . . . For these reasons I am known by the name Sattavata.

I am the Adhokhshaja and Narayana and Dhritrachchi and Tridhatu.

The whole Truth of Philosophy, Religion and History lies hidden in these names which prove true and loyal to themselves in their manifestations as forms-acts and yet all scholars have just dismissed these prophesies—cum-histories as fanciful etymologies, thus denying History—form as the fulfilment of Name-prophecy.

"I till the Earth, assuming the form of a large plough-share of black iron. And because my complexion is black, therefore am I called by the name of Krishna." He was not the first tiller of the earth nor the first plough or the black one. Yes, He was the first—*He was these Divine Conceptions in the Pre-History Divine Pattern*. He was that, He knew that, He saw that; He conceived Himself as that, He lived on this earth too as that just as He compresently lived as that, did as that, saw as that on many another plane.

"I have joined Earth to Water, Vayu to Akasha and Agni to Vayu, whence I am called Vaikuntha."

Here is the prophesy of Buddha's or Buddhistic Nirvana and of the "Godlessness," of the Buddha, equivalent to Achyutahood :

Nirvanam Paramam Brahman.

Dharmoasau para Uchyate Tasmanna chyuta purvo ahamachyutastena Karmana. Bhagvandharma is known among lokas as *Vrishā* ; whence I am called *Vrishamut-tama* according to the vidhi of Naighantukapadakhyaṇa. This is not the place for me to unveil the mystery of Nighantu-Akhyana Pada and Yaska-Nirukta and Ayurveda. Some other time. "Kapi is Varaha ; Dharma is Vrishna. Kashyapa called me *Vrishakapi*. I am the Seer-Witness, Vibhuralokasakhshi. I am Suchishravas. [Compare the other Shravases.] I am *Ekashringa, Varaha and Nandavardhana*.

Now comes the Ahira Krishna portraying Himself as such. We don't deny that on earth He was a tiller of the soil, as in heaven is He the tiller and is so inside our hearts, *What else could He be, what other profession could He, when descending on earth, choose in harmony and correspondence with His Universal Cosmic Function—Name—Form?* Some fundamental function, some supremely useful—beautiful—significant—basic symbolic function. *It is not without a plan-pattern up there that down here the great prophets have been, a cowherd, a plough driver, a camel-driver, a carpenter, a petty accountant, etc.* The ethnologists and sociologists might well revise their present knowledge and look out or in for *a metaphysique of Ethnology and a philosophy of Sociology*. Why did He 'become' and how did he take a most thoroughly correspondent name and choose a most fully correspondent place and time ?

Krishami Medini, Partha, Bhutva Karshanayaso Mahan.

As Krishna, He was Bhutva—an actual physical human, not merely an angelic Man. And the name taken by Him was in full consonance with the functions prophesied of Him or posited of Him. *In his case biography and autobiography and prophesy (past, present and future) coalesce, coincide.* Krishno varnashcha me Yasmattasmat Krishno aham Arjuna, *I am Krishna and you are Arjuna on this Earth.* Absolutely no doubt of His having been here in human form.

How is Sankhya connected with my Krishna, whom modern scholars condemn as a poor comprehensor of Sankhya and a synethetizer of Sankhya and Yoga—just a third-rate scholar like themselves. Had he read Kapila's Sankhya ? Who was this Kapila whose works even Sri Krishna had to study—not at Oxford or Cambridge, I do hope. Mark every word, mark the arrangement and then find the Adhyatma and Adhideva and Adhibuta of them. I wish I had more space. *Virinchi Iti Yatyaproktam Kapilam. Jnana chintakaih, Sa Prajapatirevahaṃ Chetana Sarvalokakrit.*

Vidyasahayavantam Mamadityastham Sanatanam, Kapilam Prahuracharyah Sankhya Nishchitanishchayah. Further, in this Bhuloka (= Rig-veda) I have been remembered (Smrita) as Dyutiman Hiranyagarbha Rupa, praised in the Veda and, ever worshipped by the Yogis. Was Sri Krishna talking through His hat, or was He just playing with and upon the faith and devotion of Arjuna, or was He showing off His studies, or is Vyasa just practising this huge fraud on us or just communicating to us indirectly that He, Vyasa, though the founder of the Vedanta, is not opposed to Sankhya and Yoga and to the various isms of the Pauranikas and Yajnikas, etc.!!! "I am regarded as the embodied form of the Rigveda consisting of 12,000 verses." So Krishna is there in the Rig-Veda and the Rig-Veda is there in Krishna and as Krishna!!! What a boaster! Ekavinshatisahasram Rigvedam mam prachakhshate Sahastrashakam Yatsama yevai Vedavido Janah. Why, this over-presumptuous, elated cowherd claims to be the One sung in the Brahmanas and the Aranyakas. Well, in any case He has saved the vapid Brahmanas and the confused Aranyakas by asserting that they truck with and for none and nothing but Him. "In the Adhvaryus I am sung as the Yajurveda of 6+50+8+7+30 branches." Even the magical and later Atharvan is saved. What is Atharvan? "Learned Brahmanas regard me as *identical* (=Tatha) with the Atharvans consisting of 5 kalpas and all the Kritya." Are you not reminded of the truth behind Tathagata? "I am the source of the Gitas of the Veda, which involve Shakha-bheda."

"Through my kindness Vamadeva taught Panchala Muni." So Krishna is older than the Vamadeva Rishi of the earlier Mandalas of the Rigveda and older than Narayana from whom the Panchala got a Vara. When will our scholars and Vaishnavas learn the Truth of Sri Krishna's Sanatana being and Purana becoming!

"I was born for some reason as *Dharmaja* and Nara and Narayana." So, so, even these two Rishis who incarnated as Arjuna and Krishna were none but a dual incarnation of that older Sanatana Krishna. Mark the *Smritah*. Dharmasya Kurushardula tato aham dharmajah Smritah, Naranarayan an purvam tapas-tepaturavyayam.

Am I talking rot, instead of giving the biography and autobiography of Sri Krishna? I am not. *Sri Krishna can only be understood with the help of Nirukta (Nir-ukta) for does not Sri Krishna Himself say the same thing about the Great Brahma, four-handed? Soanjali pragraho bhutva chaturvaktro Niruktagah* Uvacha Vachanam Rudram Lokanamastu Vai Shivam.

"The four-faced Brahman capable of being understood with the aid of only Nir-ukta." Sometimes--appropriate to each time, Name and attribute—the Lord talks (of Himself) in the third person, sometimes in the second and sometimes in the first person. Yes, He is all the three persons and tenses. This

is only a preface by the Lord Himself, showing how He is what He is as and with those many names. The gist of the matter is this proclamation, annunciation by Him, made in anticipation of all future doubts by and dangers from the Maya—caught scholars of Kali :

Evam bahuvīdhai rūpāishcharamiha *Vasundharam, Brahmālokaṃ* cha *Kaunteya Golokaṃ* cha Sanatanam. (138, 343.)

“ In this way, O son of *Kuntī*, assuming diverse forms do I rove at will through the Earth, the region of Brahman Himself, and that other high and eternal region of felicity called *Goloka*.” Mark the word *Rupa*, *Ramiha*, *Vasundhara*, *Brahma*, *Loka*, *Kaunteya*, *Sanatana*.

All the above names—conceptions—functions not only in godhead but in every phase and plane and activity—Sattvaic, Rajasaic or Tamasaic—of *Isvara*, pertain to *Moksha* and *Shanti*. The reader must have missed the conception-name—form of *Madhava* or *Madhusudana* (= *Madhuchhandas*, the first Rishi, the Rishi of the first Sukta of the first Mandala of the *Rigveda*, the “ author of the oldest poem in the world ” !) and its etymology. He sees Himself as the Sweet Desire, the sweet Measurer, the Best Desire and Measurer in His first step towards manifestation ; but manifestation is concealment at the same time ; sweet is at once opposed to bitter ; Sat must have proceeded from *Asat* or *Satasata* or something beyond *Satasata*. *Madhu* is pressed out, it is purified ; here is killing and reviving, here *Yama* and *Niyama*, here *Death* and *Immortality*. The first step down, the first step up is the pressing of the *Soma*—its spying, its acquisition or buying, etc. Prior even to that, it is to be desired. Manifestation is the establishment of the Empire, and *Soma* is Strength and Kingship. The proper place for *Soma*, *Madhu*, *Madhusudana*—involving fight and killing and all the concomitants—is in the *Rajadharma parva*. So do we behold. *Arjuna* corresponds with *Krishna* ; *Dhananjaya* with *Keshava* ; *Panduputra* fits in, clubs, chums, chimes with *Madhusudana*. In *Rajadharma parva* of the *Shantiparva* (For Him down or up, out or in it is all *Shanti*), Section 29, we read : Then *Panduputra* *Gudakesharjuna* turned to *Hrishikesha Krishna* (*Gudakesha* suiting *Hrishikesha*) and said, “ O *Madhava* ! ” *Madhu* is *Shoka*—Sweet is sorrow for the dead. But even this *Madhu* is to be killed. What about other equivalents of this *Madhava*=*Madhusudhana*=*Madhuchhandas* ? The Lord speaking to *Yudhishtira* to console him, in response to the request from *Panduputra*, after *Vedavyasa* had failed to carry consolation to *Yudhishtira*, is appropriately described by *Vyasa* as *Pundarikaksha Achyuta Krishna*—corresponding with *Dharmaraja Yudhishtira*. On one side is the *Madhu* (*Soma*† = *Kama*) *Sudana* or *Madhava* (*Fighter*, *Killer*, *Establisher*), on the

† There was *Itihasa* before the *Mahabharata* : e.g., the *Itihasa* which *Narada Devarishi* had narrated to *Srinjaya*. And it is *Krishna* who recites that *Itihasa*, to *Yudhishtira* in the presence of *Narada*. And what does that *Itihasa* contain about *Madhu* and *Yajna* among other things, all of which had stuck into the memory of this *Krishna*, contemporary of all and one and knower

other is the King of Dharma, Well-worth being Fought with, Good Fighter. And how appropriate is Pundarikaksha in respect of Madhu ? Lotus—Honey !!! Keshava, too, well goes with Yudhishtira for “Even as a child Keshava was dearer to Yudhishtira than was Arjuna.” Names, Names, Names !!! The reader who wishes to accompany me into the secret caves where resounds the light of Black fire, must first arm himself, warned by this Preface, with the Shastra and fetch with him the lady Vac secured by Kidnapping. The Light is the Light of Name—Form, Names to be recited and Forms to be adored ; Names to be established and Forms to be contemplated. There in the Cave, Light shall be transformed into Music, and Heat into Knowledge, and Energy into Beauty and Harmony, and Truth into Life, and Love into Death, and Death into Immortality.

of All Itihasa and All Veda and All Purana ? Obviously Sri Krishna was not “unaware of the outer and inner import of the Vedic Yajnas” which Yajnas according to our modern scholars He rejects and supercedes in favour of devotion to Himself ! Says He : “Seven are Soma—Samsthana Yajnas : Agnishtoma, Atyagnishthoma, Ukthya, Sodashi, Vajapeya, Atiratra, Aptoryama.” Rama's story is included in the Itihasa narrated—by Narada—Krishna.

CHAPTER I

The Krishna Pattern

or

God's Plan of His Eternal Cyclic Human Appearance As Sri Krishna

Here is my grandest intuitional perception, of God's Krishna Plan or Pattern. This pattern is there in the Veda, which is Functiology and Nomenology. The Plan in the Veda is fulfilled in Itihasa or History. In th Veda Agni* is the First God ; in the first part of His earthly life as a Krishna aspect He illustrated Himself as Kumara Fire. Fire has ten or sixteen major attributes, already delineated in the Rig Veda. It is the Fire of redemptive idea, of loveful emotion, of creative sacrificial action. Fire is Father and Son ; Fire is Speech ; Fire is Love ; Fire is Earth ; Fire is Bharata, India ; Fire is Sun and Moon. Fire is threefold or fivefold. All Fire-action is Yoga, brings down and carries up. Agni is a messenger ; He is a charioteer ; He is a great lover ; He is ever young ; He is the killer of Asuras ; He as Yajna " flies " ; He hides Himself ; He is found ; He is the emanative, procreative, generative urge, organ, seed and product. He lives in the forest. He is born of the two arunies, two Pranas, the male and the female ; He is first generated by Deva (Vasudeva) and Deva (Devaki). From Sri Krishna's birth (appearance) to His journey to the south, every lila is the lila, play, of Agni and the same characters, eternal, fixed, appear in that lila with Vedic names, Vedic relationships : Brahma, Indra, Radha, the Asura, and the Rakshasa, the Gopis = Rishis or Rishi wives who love Agni ; His resplendence ; His Flute-music, His showing in his mouth—Agni is the Mukhya of all the Devas—all this and that to His mother ; His stay in Vrinda forest, His killing of the serpent Vasuki, etc. All this is Vedic Agni lila. In the second part of His life, His killing of Kamsa at Mathura, and His dealings with other kings, He is Agni-Surya or Agni-Ravi on the Dakhshinayana path.

*Krishna=Tejas Agni in all spheres overcoming all other forms of Agni. Sri Krishna says to Radha the Hladini Shakti: When I am the embodiment of Teja or energy, Thou art energy.

He goes east and then to south, ending in west, Dvarkavati. In the third part of His life, His return to north, Hastinapura, Kurukshetra, etc. He is Agni-Chandramas, the Uttarayana, the pressing of the Soma. He is Agni-Vac for the Gita was delivered then and He proved the preraka-Agni-Atma. In the fourth and last part of His life at Dvaraka, He is Agni-Yajna-Sacrifice once again for He is instrumental in the death of His own sons, grandsons and brings about His own death through the shooter Jara. The ashes are left there which return to the "Waters" = Varuna—the Primeval waters of the west, while the widows return north to Indraprastha, the Heaven of Indra from where Agni had started on the downward journey. Not only Sri Krishna ; Arjuna, too, as Dhananjaya is Fire for Dhananjaya is one of the Paryayas or synonyms of Fire and Prana. (H. D. Satvalekar, Agni Vidya).

Thus this fourfold Agni—you could make it threefold or fivefold—corresponds with the fourfold Year also. Krishna is black ; in the Rig Veda He is Krishna Agni, Krishna Yajna, Krishna Antelope, Krishna Drapsa, Krishna Varaha, Krishna Prajapati, Krishna Vishnu, Krishna Parjanya (cloud), Krishna Rishi, Krishna Devata, Krishna Asura (*vide* Aiyangar ; quoted in my Chapter IX). All these principles or stages or categories or events are found in the life of the human Krishna who played every part truly and well with different corresponding names and forms and places and numbers and times of Himself and of His eternal associates. Krishna Agni, Krishna Sun, Krishna Moon, Krishna Vac, Krishna Yajna, these are the 5 Acts with various scenes in the Krishna Manishi-lila. The Acts according to Riti should be 3, 5, 7 or 9. I believe such an arrangement could easily be made of his biographical details as to yield 3, 5, 7 or 9 groups, aggregates. God so pre-arranged that the names of Krishna and His associates, names of the places, names of the months, days, Nakshatras, seasons, names of the numbers, names of the colours, names of the actions done, names of the words spoken, should all be revelatory of the character of this Player, His aspective state and His hidden One-Many Functions so that by the very Name-Form, Time-

Space the cause should be made manifest and the lesson brought home to the spectators of the Drama.

Such a plan stands behind every actor and acting, metaphysical and physical. But let us not make the fatal blunder of putting the cart before the horse, putting Nature before God, the effect before the cause, the second and third and fourth before the first. It is not the Sun, Moon and Fire and the Orion-sacrificial ground which are symbolized by and in Rama and Krishna and Jesus and the Arabian Prophet and Orpheus, etc., but it is the latter who are symbolized by the former. The Sun, the Moon, the Drapsa, etc., imitate what Rama and Krishna do, are, first in the Veda, the eternal storehouse of his repetitive plans. We see the world in the pattern which He has planted in us. He comes first, outside and inside, for He is within us, too.

Sri Krishna historically, as a man of a race and a country, did on a larger scale of relationships what He and His associates—His own forms—do in the Khshetra of each human being, as the hidden fire of Prana and Apana, and mind and Atma.

CHAPTER II

Sri Krishna (the Indian Yadava*) in (Indian) History.

"The Lord manifested himself as Sri Krishna *in the Dvapara* age in the year called the Virodhi in the month of Sravana on the 8th day of the dark fortnight at midnight when the moon occupied the constellation of Rohini and when the Vajra Yoga was on. In this incarnation his object was to destroy (baddha) Kamsa and to befriend (hitaya) Arjuna."

There are five classes of Krishna's traducers ; the first dismisses Him as a Solar-Lunar myth or symbol, forgetting that He who writes in the language of and teaches through, the Sun, Moon and Stars, can write in the language of, sign himself on, and teach through, flesh, bones and marrow and that at any one time He is writing the same truth-self in all its phases on all planes correspondentially and interdependently and that he is perfect and complete in his manifestation at all times as much as at any one time. The second labels Him as a human, Vedantic category or principle, Buddhi, or an elemental stage, fire, forgetting that we do not want Buddhi alone, or fire alone, we want the fully illustrative Buddhi-man, fire-man also and that the sun and the Buddhi and the fire is what it is on account of His glory which processes itself out as that as much in those names-forms, as in a race and the races. He is also the Buddhi-race the fire-race, the sun-race, the Buddhi-country, the Buddhi-Fire-Sun phase of earth, too ;—there are Buddhi actions, fire-actions, sun-actions. The third class prattles of Him as a human being who neither knew His before nor after, who had

*Sri Krishna was a Yadava. Like Krishna, the Yadu, Yadu and Yadava, as divine principles and stages and aspects and as pre-history prophesy of a human person and race are present in the Rig Veda. Sattvatta and Sura and Krishni and Vrishni are etymological equivalents of Yadava. Yadu is both Vishnu and Rudra, both sun and moon ; it is Yoga ; the Yogishvara Krishna had both the solar and lunar blood, Virya and spirit, in him. Guru Nanak Dev, another Amsavatara, bears witness to Krishna's human appearance when he says.—Juj men jor chhali Chandravali Kahn Krishna Jadava bhaia. He equates Krishna, Kahn, with the Yajus and refers to Chhalatam also but what deceit did he commit? Parijat Gopi lai aia Bindraban men rang kiya He acquired the lady Chandravali, which is moon-Vac-Brahma Vidya-Parijata tree-Gopi-Richa-light.

no plan, who was the plaything of his passion and his environs, reacting differently to them without an all-integrating Sutra in him, who could not anticipate his later "glorification" of himself by his tribe in later life or after death, doing such things then in ignorance of his future, as brought and bring discredit to the glorified part of him, who was not every moment conscious of the Krishna-Idea he incarnated; to them God is either no purpose or a purpose without a process. The fourth class contemptuously dismisses his miracles and proudly and agreeably discovers nothing left which could rivet their spiritual attention, the class not caring to disclose what exactly it expects from God come down as man in the shape and content of daily human, miracle-less life, nor revealing its own proper grasp of the nature of the miracles lightly dismissed by it. The fifth class betrays itself when it implies that millions of human beings could be moved, body, mind, heart and spirit, by a mere idea set afloat by a jolly or crooked ascetic or king and could be persuaded to worship an imaginary form of him located fancifully and haphazardly in hundreds of places associated by sheer fiction with him; that under the imperial fiat of a magical glorifier of this tribal hero such names came to be adopted for the hero and his companions, for the places they visited or resided in and for their belongings as absolutely fit the plan of Krishna-glorification, which came later than the places came, in every way, metaphysically as well as socially and physically, names which are significant for all times, for places and times and causes which seem as if made by a pre-history Designer, Architect, but which according to the traducing class actually preceded the glorification or deification plan and came by sheer accident to be associated in real life with him and by him. Garbe's Introduction to the Bhagavadgita, p. 10. "Senart in his essay on the legend of Buddha sees in Krishna as much as in Buddha, a sun-hero, a popular form of the atmospheric Agni. A. Barth shares his opinion. Barth says further that in Krishna's parents Vasudeva and Devaki we recognize concealed the ancient pair, the celestial man and the Apsaras. Weber understands Vasudeva as "Indra-son". The close relationship of the legend of Krishna with

Indra, the Vedic representation of the lightning god, was already regarded as certain, *Indra being called Govid and Krishna Govinda, because of the common relation of both to Arjuna, i.e., because Arjuna is represented like so many other heroes of Indian legends—as a son of Indra.* This followed, in the present case, from the fact *that Arjuna was known to be a name of Indra in the Vedas.* In the Krishna myth we should not see the basis from which the conceptions of the person of Krishna might have been evolved; on the other hand, we must see in the Krishna myth purely *mythological ideas which are engrafted on Krishna, after he was raised to Godhood.* From this stand-point all the difficulties that are inherent in the solar or atmospheric theory regarding Krishna, vanish and from this point of view the circumstance that many of the Krishna myths *recur with such peculiar characteristics in the apocryphal biography of Buddha is not to be wondered at.*

“Krishna is therefore as much a real personality as Buddha; and his parents also were no mythological or allegorical persons, but human beings like himself....the two names Krishna and Arjuna convey—in spite of us—an allegorical or naturalistic impression.....I remind only of Maya, the mother of Buddha.....The names Krishna and Arjuna are often to be met with in India, and Krishna besides as that of a poet in the Rigveda.... Arjuna had a team of white horses. Arjuna also bears in the Mahabharata the surnames Svetavaha, Svatavahana, Svetasva and SitasvaArjuna's contrast with Krishna in (colour). Cases of colour-epithets becoming individual names have indeed been quite extraordinarily common in India since very remote times. I might name Asita, Kapila, Chitra, Nila, Rama, Rohita, Lohita, Virupa, Sukla, Syama, Syamaka, Syava, Syavaka, Sveta, Hari, Harita.

“The Mahabharata (XII, Adh. 337) says that Narada, Ekata, Dvita and Trita had gone to Svetadvipa and Narada brought back with him from there the Panchratra doctrine expounded to him by Narayana. The Sages Ekata, Dvita and Trita are called the sons of the God

Brahman. Narada often emerges forth in the Indian literature serving as the intermediary between God and man, and his home is as much in the heaven of the gods as on the earth of immortals.

“Monotheistic ideas are to be found prevalent from the Rigveda onward through almost all the periods of the religious history of India.”

I have intuitive insight, courage and prehension enough to challenge all traducers of Krishna, Christ, Rama, Vyasa, Ahura Mazda and to show up their follies, futilities and self-contradictions. Will they ponder over the following points, meditate over them and see if they still behold darkness where there is but an excess of light? They never feel that their way of thinking leaves no room for the divine human and the human divine, God-in-Man and Man-in-God, neither for him who as man suiting a particular age, clime, race, knowing past and future guides man according to a plan from his birth to death and enacts a part of the eternal sacrifice play in correspondence with time-space-causation of his appearance and in co-operation and compresence with his correspondents in all other planes, nor for him, the sage, the seer, who sees more in this divine man than others do and who sees him against the entire background of all other planes and of all past and future planes.

A new conception of history is required for a correct appreciation of a Krishna, a Vyasa, a Pandava, a Sanjaya, a Radha, a Mathura, a sun-moon-race, a mountain (Govardhana), an occupation (cow-tending), a sun and moon and Nakshatra and day and time junction, a tree (Arjuni), etc. One of my greatest discoveries in conclusive proof of the pre-history, pre-process purpose, and of the pre-history planned correspondency

Agni Purana : Sri Krishna had 16000 queens, the chief being Rukmini, Satyabhama, Satya,¹ Nagnijiti, Gandhari, Lakshana, Mitravinda, Kalindi, Jambhavati, Sushila, Madri, Kaushalya, Vijaya. The Yadavas were 84000. They were demons in their previous births and were 30000600. Sri Krishna had six brothers : Sushenaka, Kritimana Bhadrasena, Jarunya, Vishnudesaka and Bhadradesha. The seventh was the sister Yogamaya. It is clear that in these names-relationships the Agni Purana is delineating Sri Krishna in the Sun, the Moon and the Fire ; in time-space-cause.

between when an Avatara is to appear, where, by whose Virya and Rati, and how, and what he is to see, hear, do, touch, taste, speak, act in representation of an eternal repetitive pattern of divine self-display in play, was a passage in the Tibetan Vinaya Pitaka or Dulva.

"Now the future Buddha was in the Tushita Heaven, and knowing that his time had come, he made the 5 preliminary examinations : first of the proper family (in which to be born); second, of the country ; third, of the time ; fourth, of the race ; fifth, of the woman. And having decided that Mahamaya was the right mother, in the midnight watch he entered her womb under the appearance of an elephant. Then the queen had 4 dreams ; first she saw a six-tusked white elephant enter her womb, second, she moved in space above, third, she ascended a great rocky mountain, fourth, a great multitude bowed down to her. The soothsayers predicted that she would bring forth a son with 32 signs of a great man." (Quoted in my *Secrets of Spiritual Life*, with commentary, p. 171.)

Two most important teachings of mine under history follow here ; they apply not only to Krishna but to every prophet, magician, wizard, mystic ; they apply also in a way or perhaps in every way to all "multitudes of men". The first is enshrined in Sutras 387 and 395 and 398 of the aforesaid book of mine. 395th Sutra reads : " Jesus, the Christ₀, is a spiritual idea, a divine phase, stage, up and down, principle, category, Name, Form. He is a spiritual stage or category or event in spiritual life, to be realized by all seekers and seers. Jesus, the Christ₁, is fully correspondentially an astral, astronomical figure, stage, category, event, teaching, form. Jesus, the Christ₂, is correspondential History, of a carpenter's son born in a suitable, representative Divine Mimetic place, at a suitable time, of suitable parents, contacting persons, doing deeds and making utterances, rejoicing and suffering in unison with their Spiritual and Astronomical or Devaic correspondents and coefficients. Jesus, the Christ₃, is a Religious Experience, post-death, when the truth of His actions and being and

words had started to be gradually and variously understood by His successors ; He is as such a Faith, a Church. Man in Christianity gives back to God in the measure He has progressively and ingressively and regressively understood Him in His Man Form, outside and inside himself, the gift of the Christ. Jesus, the Christ₂, was a time-space-causation figure eternized in Christianity as Christ was momentized, historicized in Christ₁ ; the manifestation and the concealment. Crouhard calls Jesus only a religious conception, not a historical figure. There is no idea in Eternity without a form in time and no idea in time which has not a form (Devaic) in Eternity. Not until the Man (the Divine Human) is dead for some time, is the idea staged by Him completely delineated and made graspable. Then when He has receded sufficiently back in time, space and cause, the reading of that Idea of Him in all planal manifestations begins ; the philosophy, the religion, the spiritual content, the solar and lunar correspondency, the social dynamics and geographical position of that Man of History starts to form, cystallize. Soon History is translated into religion (a process of socialization, exteriorization) and mystic experience (a process of spiritualization). When both the idea and the man have served the purpose for a Brahmaic season of the Brahmaic year of infinite becoming, another Idea incarnates correspondentially, interdependently interpenetratedly and interchangeably with and in a new astronomical phase, a new racial, geographical process. Not until the Past has been fully utilized and converted into the Future does a historical figure or its spiritual idea (moral meaning, social content, racial influence) exhaust."

An Avatara is as a sun, a moon among the men-stars-planets ; His Glory lies in enacting on all planes what His Name-Form-Attribute-Number-Time-Space-Cause-Deva correspondents and correlated ones enact in their several spheres or fields or view-points. In His case on account of His Vibhuti and Vaibhava, the correspondency is more patent and hence the delusion caused to many that He is only one, either a solar myth, or a metaphysical idea, or a human hero, or a seasonal or diurnal phenomena.

My second teaching pertains to the miracles wrought in birth, in life, in death by the Divine Human (or the Human Divine). The nature of a Miracle-an unhistorical act-needs to be prehended as acutely and profoundly as the nature of an Historical event. What is a Miracle ? You are going to get an answer that has never been given before.

A miracle is an unusual, abnormal, unexpected, hitherto unseen appearance, Avatarana or Pradurbhava. Now what is called normal, real, usual is only normalized illusion or delusion, illusion according to the norm. Supposing somewhere in our brain, in our heart, in our mental vision, the miracle-worker getting inside us, working from within us, effects a transformation, then our eyes, ears, taste, smell, flesh, would contact something different from what we had been used to before. This transformation sometimes we effect ourselves. Take the optical illusions of greater and less space-time-cause ; although the eyes still deceive us, having seen the truth with the mental, transformed, comprehending, divya eye-Chakshu, we no more are deceived by it and call the previous real appearance as an illusion. The Manifestness that appears before us is itself a normal illusion ; so are solidity, fluidity, fieriness, etc. For the moment we see as the miracle-worker wants us to see and that becomes the normal. Later on our intellect, mind, brain, apprised of the unexpected as a quite causal, normal affair, begin to comprehend the cause of the new effect. For all those who come centuries later, the miracle could still be revived in their hearts and before their eyes if the necessary mental transformation were achieved by them themselves. There are three sides to a miracle. For the miracle-worker the miracle is his Naiskamya, spontaneous reaction to the opposition stimuli, resulting in or illustrating His conquest of the said opposition. For the person on whom the miracle is worked, it is a fit meed, reward or punishment which in His heart of hearts he accepts as just from some one superior. For the immediate eye-witness of both it is an unexplained phenomena generated by a new set of environs and factors which have overwhelmed him, too.

The Devatas and Asuras and other non-human, non-normal persons that figure in the " mythical " biographies of the Avataras are either definitely human, normal beings, given a different attributive correspondent nomenclature or form, or are categories, principles, essences which are related to the Avatara and contact Him in the unseen world interpenetrating ours or are equivalent human-like attributive names for aspective entities of the Avatara Himself.

Coming now to what I consider the absolutely human minimum* of Sri Krishna's life and work, I would select the following from the " total " vision of Him seen and described by seers.† I would pick as historical beyond doubt—fulfilling pre-history patterns, ever repeating themselves at special points of time, space, cause, recurrent,

1. The fundamental places,
1. The fundamental times,
4. The fundamental causes,
3. The fundamental races and persons,
5. The fundamental events.

By fundamental I mean such names of times, places, causes, races, persons as by their root or letter or syllable analysis yield a content of correspondential physical value.

Sri Krishna was born on the 8th night of the dark fortnight of the 8th month beginning the year from Magha as the 8th child on the bank of the river Yamuna, near Mathura, of Vasudeva and Devaki and at His very birth (1) He had to perform Hijrat for fear of tyranny from

* VEOS, Prof. Thomas, Bombay : pp. 188 ff. Vide Walter Ruben on the Original Text of the Krsna-Epic which according to him gives us the shortest text form or the oldest obtainable archetype of the Krsna-Epic.

† Bhagavad Gita, C. Rajagopalachari : Religious and holy books and the sayings and doings of holy men deal with this infinite unknown, not as science deals with matter but in a different and the only possible way. To start with a suspicion that the founders and teachers of religion in any land were skilful deceivers, interested in some scheme of self-advancement or the advantage of some particular class, and that the rest of the people were duped to regard those deceivers with unbounded reverence and affection, is foolish in the extreme. The Rishis of our land, who have bequeathed to all the great thoughts were Rishis and no less

His own real uncle Kamsa and (2) to cross the Yamuna river and go west or south, (3) to the foster parents Nanda and Yashodha in another village, Gokul. He killed Kamsa on a particular day, in a particular way, under particular environs in a Sabha after the duel by striking him with a club. He enthroned Ugrasena on the Gaddi of Kamsa. Sri Krishna did present a particular phase of His to the girls and women around Him in Vrindavana. He had a tussle with a snake, an *Asura*, an *Indra*, and lifted a *mountain* (Govardhana), divided Himself into many Krishnas for the sake of the Rasa Lila and played upon the flute under the moon in a *forest*.

2. Sri Krishna went to Dvaraka and Hastinapura and Kurukshetra. He befriended the Pandavas.

3. Sri Krishna had several issues by His wives, more than two ; He was instrumental in the extinction of the Yadavas ; He died by the arrow of Jara, a deer-hunter.

Even the least mystic or devotional among the traducers of Sri Krishna will have to admit that the *time* of birth and death, the *place* of birth and death, the *direction* of the travels, the *number* of marriages, etc., the *colour* of the person, the *names* of the Person and of other persons He had met and of places visited, the *form* of Nature He contacts, mountain, river, sea, desert, garden, lake, field, village, town, the *sound* He prefers or is associated with, the *causes* which He advocates or which are responsible for His doings and utterances, are the most important clues which would distinguish that Incarnation from any and every other person or being.

Now as the Hindu (1) believes in reincarnation, in previous births and relations, (2) believes in purposed history or process, (3) believes in the 7-fold correspondency, (4) names persons and places after, with the help of, the science of the presiding, influencing stars, (5) takes everything as a repetition of motives with the same old names as counters, under new time-space arrangements (6) accepts anything as possible under the impact of the transformed Idea, therefore, he

seizes upon the names and times and spaces and positions to read (A) the meaning of the life and utterances of the Avatara and (B) the correspondency revealed by them.

The very first question he asks himself is, as Sri Krishna was born in the group of Sravana and Bhadrapada (Kantha Chakra) months in the dark fortnight, on the 8th night of the fortnight, what do sun and moon of that month and fortnight and night and season do, what does the cloud do in those times, for just what they do, this one will do among men.†

Then he asks himself, what is the position of the place of His birth in the unit continent or province, what is the significance of His birth from the virya and rati of two particular names, father and mother; what is the significance of the occupation or profession to which He is born and of His caste, tribe, race.

The place, Mathura or Madhura, is significant—its name and its position in the geography of India. It corresponds to the heart in Man. Dvaraka is the gate out on the Ocean of Setting, Being. Hastinapura to Mathura and Mathura to Dvarka, it is a right angle.

We are not only interested in knowing what God in and as Sun and Moon does but also in what He in and as Man does, how He on earth, amongst us would do : 1. to what extent He would suffer ; 2. to what extent He would rejoice ; 3. to what extent He would kill ; 4. to what extent He would save ; 5. to what extent He would teach ; 6. to what extent and in what manner He would learn. In short, How He would be Son to the Father, Husband to the Wife, Lover to the Beloved and Beloved to the Lover, Friend to the Friend, Saviour to

†The best account of Sri Krishna's doings in brief is in Agni Purana, pp. 52—69. Vishnu-Brahma-Atri-Soma-Pururava-Agni-Nahusha-Yayati-Yadu. Yadu was thus 8th from Vishnu ; so was Krishna the 8th child of Vasudeva, father of Krishna who had begotten in Devaki, Hirayankasipu's sons. " Having built the city of Dvaraka he lived there encircled by the Yadavas. Having slain the Demon Naraka he brought there all the daughters of Devas, Gandharvas and Yakshas. Hari brought from Svarga the Parijata tree and planted it in Satyabhama's palace. He defeated the Daitya Panchajana. He renounced his own body in Prabhasa."

those in distress, Enemy to the Enemy, Deva to the Deva, Sun to the Sun, Mountain to the Mountain.

The whole point is how the presence of God as Man was felt, reacted to by men of His Time-Place-Form-Number ; how they reacted outwardly and how inwardly ; who recognized Him and how ; who failed to recognize Him and why. In a way we know how He would behave for there are the saintly, godly men, the great leaders and heroes to bear partial witness to His partial glory. We also know even if He does not appear here as the Man for the same laws which He would Personally, Humanly illustrate, are exemplified in History by us at our best, by all His Vibhutis, Amsas. The Avatara is, therefore, the most patent and fullest seal ; normally there is a Divine seal on every being, which reveals Him concealed within as the Antaryamin.

Talking of Gautama, future Buddha's selection of a suitable milieu, Sri Krishna also appeared in the fittest milieu for Him. The names of persons and places as their attributes, which He contacted were suitable ; the whole stage was and is in every Dvapara properly set before He comes. It is not enough to say, as some people do say, what does it matter whether or not Sri Krishna was a man. For we have to establish Him not only in our hearts and heads but to worship, enjoy, contemplate every bit of time-place-cause, Name-Form-Number-Colour-Weight-Energy which He made holy, sacred by His coming down, a Sacrifice. His presence has further sanctified many a village, city, mountain, river, person, attribute, time. We have also to link ourselves by correspondency with all those non-human stages and powers and categories He represented in His downward and upward manifestational process. Unless and until He shows as a human being that the river, the mountain, the cow, the flute, the loving girl, the erring Kubja and Kamsa and Jara and Jarasandha and Shishupala and others can be " sanctified " and duly rewarded by His Touch which kills as well as saves, we would not look upon all this as Holy, Great, Beauteous and accept all reward and punishment as Grace and Goodness and Truth.

And it is as much for His own sake as for our sake that He becomes an Avatara or an Amsavatara for He wants to see Himself as the Son, as the Man. It pleases Him to add another form to His infinite Multiplicity and He does that regularly. There is a time-space-cause-form-number limit to all manifestations of His, ordinary or extraordinary. We call them extraordinary only because we do not deal in higher and greater time-space-cause limits or units. Between one Avatara and another several million years elapse. In a Mahayuga (—Idea-time-space-cause maximus) consisting of 4320000 years there are only (10 or) 12 (or 24) Avataras, which gives to an Avatara 360000 years, years of interval between one Avatara and another, years for which His influence-life lasts, years which must elapse before another such fit time-space-cause-name-form-number milieu can arise. How these years are worked into an ultimate or maximus, I reserve for revelation on another occasion. In the meanwhile I say this much here that Sri Krishna was a historical person in every sense and to every extent found in the works of the Rishis from the Veda to the latest, most modern Upanishad, Purana or Nataka or Kavya. For, the meaning of what He did can only progressively reveal itself to the generations that follow Him. Each additional bit of time-distance, cause-distance, space-distance between Him and us means a fresh change of vision, an addition to, a subtraction from our comprehension of Him. For a full comprehension of even one Avatara so many millions of years are required.

I would, therefore, inspire every devout worshipper of Sri Krishna to stick to his guns. He is right; his traducers are wrong. For a proof he has only to intensify his devotion to His Murti in the Temple, to the soil He trod on, to the words He uttered, to the names He represented and in due course the whole play of Sri Krishna as a Human in the Dvapara will reveal itself in toto to him in all its physical resplendence as in all its metaphysical sublimity. Do not let these scientists and pseudo linguists, scholars, philosophers drive a wedge between physics and metaphysics. There is no such thing as an

unliftable mountain, an uncrossable river ; cows can speak ; clouds can be dispersed ; every miracle can happen. The greatest miracles are happening before us every night and day. Our stupid denial of Him is itself a miracle ; how with Him pervading every pore and thought of us, we can deny Him ; how a pair of tongs (Intellect) can try to turn and catch the hand that holds and works it. Do not let History deceive you into a belief in your nothingness and its own purposelessness.

The last but most important point of Krishna's history, never before drawn attention to, is that to the Devas and the Asuras and Rakhshases Krishna reacted in the Devaic manner ; He killed them or defeated them with His Divya Maya but towards men He throughout behaved as Man should. The reader must distinguish between Krishna's dealings with Indra, Putna and Danava-born† Jarasandha, etc., and His treatment of Jara, His own killer, and others. The other " miracles " shown in relation to the Gopis and Draupadi, etc., are a matter of the heart and the eye, the transformed heart and eye. He is the Establisher of Law, Dharma, Rishiac, Asuraic, Devaic and Human, and on each plane and for the denizen of each plane He was the Ideal. They too in fact played their parts well, His opponents and friends. We should rivet our attention on the purely human, all-love, all-grace, all-friendship, all-help treatment He meted out to human beings, other than the Danava-or Deva-descended men and women. The same was the way of other prophets like Moses, Jesus, Muhammad and Nanak. They passed through life as just ordinary human beings ; they suffered and rejoiced, killed and allowed themselves to be hurt, they passed out as Ideal Men should. They did not exhibit their Divine Powers where you and I would have at once resorted to them, in most critical situations, but passed through them like Supreme Men, establishing the highest Law of obedience to His will and performance of one's duty appropriate to one's station in life.

†In the Mahabharata Krishna speaking of Himself and His Yadavas, says : they are Kshatriya-born but with a demoniac lineage, numbering 18000 brothers and cousins; ourselves consisting of 18 younger branches of the Yadavas...

CHAPTER III

Sri Krishna in Astronomy (as a Sun-Moon-Orion Phenomenon)

Those who rest content with interpreting Sri Krishna and His life as a Sun-Moon-Orion myth only are fools ; and they unconsciously play the part of the knave† as well for they attempt to deprive millions of devout worshippers of Sri Krishna of the basis of their worship, besides exposing them to the charge of being Sun-worshippers and of continuing this Sun-worship even in 1943. Equally stupid are those who affirm that Gita is the composition of an unknown person who interpolated the Bharata with it and that it is neither Krishna's utterance nor Vyasa's composition nor Sanjaya's verbatim report. All such so-called scholars are, first and foremost, not even entitled to be heard on the point of *Brahma Darshanam* for they are no *Sadhkas*, intuitionists ; second, they are no scholars at all for they quietly ignore the internal evidence itself, the most important bit of evidence.

In Gita, VIII, 30, Bhagavan unequivocally proclaims that those who know Me *with* (Sa) the Adhibhuta, the Adhidaiva, and the Adhiyajna†† know Me united to Chetasa, even at the time of prayana. Prayana is not death but means even when going on the Pra-vehicle or path, the path of "going out"=Pravritti as opposed to Nivritti Marga. Prayana=Hinayana=Dakhshinayana.

Now what is this "Being with Atman, Bhutas and Devas and Yajnas"? This simultaneous, coefficient, interpenetrated, correspondent "becoming" with the three? The replies of the Lord, never before fully and properly expounded, are given in VIII, 3—11. The first most remarkable and secret point about the reply unnoticed by any commentator from Sankaracharya to Aurobindo is that *the Lord, although in VII,*

† Blake : O reader, behold the philosopher's grave ! He was born quite a fool, but he died quite a knave.

†† A. K. Coomaraswamy : And as in divinis (adhidevatam) and in the ritual mimesis (adhiyajnam), so within you (adhyatmam).

30, He states He is with (Sa) all the three, yet in VIII, 3, adopts the third person with respect to the two Adhyatma and Adhidaiva, and confines His Own identity to Adhiyajna alone ; the second point is that before identifying Himself with Yajna the Lord indicates that Adhyatma is the Bhuta— and Bhava—Udbhava-karo; the third that *that* “Adhiyajna alone am I” ; the fourth, that “As Adhiyajna I am in this Deha Atra (here)” ; the fifth that “I alone am here in this body as Adhiyajna” ; the sixth, that “the Adhyatma is the self-willing of the Param Brahman”. Referring to Himself in the third person, He calls Himself Param Brahman, but defines it as Aksharam, which should not be rendered as Imperishable but as the Word ; now the Word and the Self-Wording (Svabhavo) and the Self-breathing out, and Self-breathing in (Atman as Prana†) go together and it is Prana=Atma alone which is the Udbhava karo of Bhava and Bhuta, the desire to become and the become. There is no question of the Atma as such dwelling separately in each body ; for all the Bhuta and Bhava are really His Sva-bhava and this Sva-bhava naturally moves out, in, is both a Bhava and Bhuta, and a Visarga=Yajna ; this whole life is a Sacrifice of Himself to Himself in Himself for Himself, for His Unity-Multiplicity. Now His Svabhava is the Reality ; the bhuta (Become) Multiplicity is mere appearance, is Khshara, ever flowing out and in, exhausting and filling itself ; while the Desire, Will Idea, Energy behind and before it (and after the Atman) is Purusha, the all-pervading Ideas=Energies=Daivatam. Here then we have the real, comprehensive clue to the interpretation of the Daivata and the Devatas of the Veda=Purana=Itihasa. *Daivata is Purushatva* ; all the Devas are the various aspects of the One Purusha†=Prana. How is the Adhiyajna, the fourth, connected with the other three and how does it affect, and is affected by them ? The Akshara is by *Svabhava* the One

†=Brahman as Narayana in the cosmos ; Narayana is the Lord of the Prana. He filled Himself out with His own motion ; so does Prana fill the body. He is Brahman for He became Narayana.

† I AM, Vol. I, p. 468. The Rupa (form) of this Purusha is like a crimson cloth, like white wool, like the light of the firefly, like the flame of fire, like lotus, like a flash of lightning Proceed from analogy to metaphor, correspondency to identity and you attain to the One-Many, Many-One Moksha-Anantajivana.

Adhyatma everywhere as a Unity and not as a Multiplicity, as the Logos, the Supreme Brahman, Expander. The Bhutas are the become words, changed, dead, changing, dying. The method of the transformation (=regeneration=Anagogy) of the Word† (voice) to the Words and to the intermediate stage whereby the Word becomes all the words is the Purusha as Daivata and Devatas.

Purusha is not merely the indweller; He is Pu+ru+sha; He who as the One pervades His Manyness in the Many aspects of His, all the while remaining as One, neither a whole, nor a Totality. He shining to Himself as Many, is the One Deva and all this is His Daivata, the being, the mode, the becoming. Now How does He become Many; what is the link, Sutra, from Adayatma to Adhidaiva and Adhibhuta, from the One Atma to the many Jiva-bhutas? It is Adhiyajna; I am the Yajna, the uniter, the Holy-and Whole-and One-Maker (sacrifice=to make Holy by death, marriage, Brahma-vidya, dedication). All this is Holy, Sacred, One because I am in the Da-e-ha. *This whole, this One is one Deha, One Body, Form-Name of ME as Atman and Deva and Bhuta.* The Lord of Yajna, Sri Krishna, clearly calls this All-Whole-One as His body, and this One Body, of which paradoxically Arjuna is as much the Best (of the Embodied), as He Himself (is the Best of the Embodied). I doubt if *Vara* is the Best; I would translate it the Husband (or the Wife), for we have already been apprised of His Purusha=All-One Deva character; Purusha energy posits the One who gives it and the (same) One who receives it; call them Husband-and-Wife‡, positive and negative. Purushatva is Seed. The Purusha-Sukta is not historically but Psychological or sequentially late; it is the *synthesis* of the All, the One "assembled" as One; all the

† A. K. Coomaraswamy, The Tantric Doctrine of Divine Bi-Unity. ABOSI, Vol. 10, pp. 173 ff. A starting point for the Sakta doctrine is given in the philosophy of Vac of the Mantra Sastras.—Glasenapp. "In the Vedic tradition, the Supreme Identity (ad ekam) is at the same time the spirant and despirated (anid avatam).—Krishna who deposits the embryo in the Great Brahman, my womb ..mine ultimate Nature the womb of all existences."

‡ A. K. Coomaraswamy=Sexual intercourse, ritually understood, is a kind of Soma Sacrifice.

parts of the One fitted again in the Vision as One, for they were never parts of the One Impartible but only His functional Names involving the Trinity of the Measured, the Measurer and the Measure, and as, we all mystics know, *His (seven) Measures are His Own Seven-fold Will, Desire and Kama, Chhandasa, Ichcha, Nada, Kriya, Nama*=Purusha, gnomons giving His seven measures.

Thus Sri Krishna is Yajna, Yoga, Yajus, that Principle of Joining, Uniting which as the darkness of Being gives itself out as Becoming and which draws back the Becoming to Its dark fiery bosom of Being. He is Black, Plougher, Puller; He is Rishi, Devata, Sukta, Gita; He is Krishna Yajur Veda; He is the Black Cold Fire. He is the *Tejasagni* stage, etc. He is the link, the *raison detre* of this All, the Perfect Pattern.

In the tenth Adhyaya of the Bhagavad Gita I have commented upon, we have only the Divya Vibhutis of this Lord of "Sacrifice", Eternal and Primal sacrifice as well fleeting and secondary sacrifices; in other words, we have the Joining process of the Daivata Stage wherein Purusha is as an "issue" or Suta from the Param Brahman (first stage) and His Adhyatma or His Svabhava, self-willing. Those are really therefore *either* the "parts", the functional names on the second, Divya, Bhava, idea stage, of the Purusha, equivalent to the Purusha of the Purusha Sukta [10th Mandala of the Rig Veda, as that chapter is the 10th of the Gita; here in the Gita are 18 chapters; 18 are the victims in the Krishna Yajurveda; 108 are the Mandalas of all the 4 Vedas and 108 are the Upanishads; 108 are the years of Brahma; 108 are the names of the Purusha in the Sun] *or* they are the best, Vara, essences, Vibhutis (=ashes of the sacrificial fire in which *cow-dung* is burnt) of the (Lord of) Adhiyajna. They are the ashes=Soma obtained, the types with their best, from the first Sacrifice for Self-Concealment and Self-Revelation as Manyness of the First Sacrificer, Yajna Purusha-Prajapati-Vishnu. They are together the Celestial Body He obtained through Self-Sacrifice.

Has any one ever thus explained on the evidence of the Gita itself the *Yajna = Purusha = Tejas Agni character of Sri Krishna* before? Has any one before made it clear beyond doubt that the Vibhutis, the types and the best among the individuals of a class, the Adhi Yajnas in the various strands of the pattern, are first and last, the *Bhavas of the Purusha, or the Devatas and not earthly denizens or earthly characters*? Has any one before this emphatically pointed out that in manifestation He is the *One Shiner Giver* [all that the 6 Devaia and Asuraia meanings of the letter Da (joined to Va) connote], He is *the only Deva* and that thus the Param Brahman, the Self-Augmenter, Self-Surpasser, Self-Obtainer in Atma-Yajna, is, in respect of, in relation to, such creative and emanative-generative Yajna, the *Paramam Purusham Divyam*? (For more see A. K. C., Atmayajna, HJAS, 1941.) Not as Aksharam *Param Brahman* but as *Paramam Purusham Divyam* (= Vishnu) is He approachable, contemplable and *dwelable* by the mind through Yoga = Yajna for it was as only the latter Divya Yajna Purusha Param (= Vishnu) that He joined Himself to us, made His Oneness become through Bhāva, the Manyess of Bhuta, not as an objective, but, out of His Svabhava, resting in the "body" and the "soul", in the one and the many as the One Atma, Adhyatma, Bhuta-Bhava Udbhava Karo Visarga; His Svabhava is, for, through, as Visarga=Yajna. Mark this Visarga. He offers Himself to Himself and obtains Himself. This is His natural sport and Yajna. And this Visarga is the genesis and the support of all the many He becomes. All Kama and Karma is His, but appears as if it is the Karma of the individual. Visarga (in all its 14 meanings) was His first and so it is ours now; really it was and is always His.

Has any one ever before connected Visarga with the whole universe as One Perpetual Sacrifice-Play, the Mystery-Play and has anyone before pointed out that Visarga is much more even than mere sacrifice (vi+sa+ra+ga) and that the Lord, making things clearer, has identified Himself with Adi, Anta and Madhya amongst the Sargas in Chapter X, 31. Observe carefully the relation between Sarga and

Virsarga ; Vi is analytic, exterioristic, on the Vi-Kriti path ; but He is both Sarga and Visarga ; as a Yogi, teaching Yoga, He would be talking of Sarga only, of that sacrifice which unites one to the object, without or within, involving no reactions, and causing no *bandha*, receiving only Moksha even though apparently the objective be Dharma, Artha or Kama.

After digesting the above (and more that follows), will the modern scholars still maintain that Sri Krishna was merely helping to maintain the Sun-worship to which He Himself fell a prey, his pals making of Him, an ordinary Kshatriya or non-Aryan tribal hero, a god whose exploits were later (or even in His life-time) to be treated and elaborated as exploits of the Sun-God, Sun adored as God ? Is He no more than a solar myth ? Did He who make the Sun and the Stars and the Oceans and the Mountains and the Snakes and the "Primitive" men and "Baboons", find no means outside and inside us, no material and no science of writing, to indicate to those various creatures of His, His Existence, His Joy, His Authority, His Omnipresence ? Did He consider them unfit and want them to wait till the 19th and 20th centuries when the Hindus would be extricated out of their worship of solar heroes like Krishna and Rama ? Did He, the Lord of the Hosts and the Beasts and the Electrons, have to work with material and with methods and with objectives outside Himself so that He could not pervade them, make them instinct, at some inmost stage or point or stratum of their structure, with His Consciousness, His Joy, His Self-Knowledge at all times. Are all these things and thoughts really separate from Him ? Is not all this His One Body which swelled ? And is His whole Self not there simultaneously operant in each pore, in each drop, in each paramanu, in each hair, in each vein, of His One Body and each Kshana and Kalpa of Its existence ? By Tapas He swelled Himself, by Tejas.

Alas, without understanding the implications of their own statements, on one side, of Divine Omnipresence, Omnipotence and Omniscience

and, on the other, of the cleavage between Nature and God and Man, these poor bemused scholars are flooding the market with stupendous, scandalizing theses on Sri Krishna and His Gitas and are striking at the root of tradition, past and present, are also undermining the faith of millions in the one God who was never more or less than One God to every race, at every time and in every country. For God has always spoken by His Word, Voice, to all creatures at all times ; He has made them understand Him in their hearts. He has never left any race or clime or age or object alone. He has never deserted us but has always spoken in clear accents and metres ; His pattern has always been the same, His imagery uniform. It is our fault if some of us to-day find it impossible, in our denial of Him (this too not independent of His Will), to read or see or hear the one Lord in the traditional talk of the Tree, the Serpent, the Bird, the Stone, the Cross, the Crescent, the Male Organ, the Female Organ, the ugly Eclipse.

This is not God's first creation of earth and man and stars ; nor has God any other lesson, shine, to impart from within us and by means of His visible manifestations than the single one of self-sacrifice for augmenting oneself without and within. All that these solar-myth lovers and modern scientists are entitled to say is that what the sun, planets, stars, photons and electrons, higher mathematics, higher mechanics, total known history, etc., impart to us as essential knowledge and as essential pattern, is the same as and but slightly different from that which, Metaphysics, the Science of Breath, Philology, Poetry, etc. reveal. The traditionalists will then correct them by adding that indeed *the five Bhutas are the doors to Brahman* and that all Bhutas and Bhāvas, and the one Atman perform correspondentially, interpenetratedly and interconvertibly the same deeds. The Purusha in the Sun, the Purusha in the Eye, the Purusha in the Waters, the Purusha in the Prana, and the Purusha in the Paramanu perform the same tasks, teach the same hidden truth and control the same type of structures.

As to the human Krishna being less or more human, and as to his glorification, only this much here will do for the understanding ones, that every prophet works, is, simultaneously on all the different planes ; that He is as much as your Buddhi can contain of or press out from or receive of Him ; that it is only by prayer, praise, glorification, establishment of Him in all times, places, causes, outside and inside, that we can reach Him and His *Paramartha* ; that the plan of Human-History is not different from but correspondent with Astral History, Pranaic History, Terrestrial History, Idea-History, Speech-History, Fire-History. The Taittiriya Brahman historicized becomes the Mahabharata. The Mahabharata metaphysicized becomes the Chhandogya Upanishad.

CHAPTER IV

Sri Krishna in the Rigveda (or the Divine Cosmic Oracles)

Along with the new, original interpretation I have contributed to Krishnaism in the pages to follow, should be noticed the full-fledged discovery I have made for the first time of the whole of the Krishna of the Puranitihasa and the Gitas in the Rigveda. †

1. Krishna, principle, constant, aspect of God, angle of vision, prophesy fulfilled in ever-repeating history, is present in the Rigveda not only as a Rishi but as a Devata also.

2. Multiple are the metres (geo-metres, physio-metres, astro-metres, metaphysio-metres, historio-metres) that He uses in His praise of, prayer to Him,—*Gayatri, Jagati, Tristubh, etc.*

In one that is the Krishna aspect, the Lord praises, prays to Himself in several allied aspects, showing His all-enveloping alliance with His Manifoldness. He praises Indra, praises Maruts, praises Aswins, etc.

4. All the identifications He gives in Chapter X, amongst other chapters, of the Gita, are Vedic, are there in the Veda, which is the Eternal Storehouse of the G. C. M. Patterns of creation, preservation and destruction in all planes and as a whole. Even the *Dyut*, gambling,

† The only writer who has before me written of Sri Krishna as a Vedic Character or Category is A. Govindacharya Svamin (A Metaphysique of Mysticism, p. 239). Says he : Sri Krishna is a Vedic Personage. He figures in the Rig-veda I, 116, 23, and I, 107, 7. But Krishna referred to in R. V., IV, 7–9 where His sky-colour, immaculate conception by Devaki (referred to in the Upanishadic Devaki Putraya), and His being an envoy (*viz.* Pandava-Duta) is to us of paramount importance, and provides us with the Scriptural or Revelational authority for the Godhood of Krishna, and His Incarnate nature under particular collection of world's events. It is enough for our purpose that Krishna the Avatara *illustrated* (italics mine) for us the *Divine and Universal Truths* whispered in the Vedic Scriptures. It is not Krishna-spirit that is in point. "It may be Agni, Vayu, man or horse." For Krishna Rishi and Krishna Devata both in one Rig-vedic hymn see VIII, 67 and 74. Later Mr. Acharya says (p. 240) : (there is) the Krishna cult in the Zendavesta literature.

pattern† is there, so disconcerting to our scholars. For Krishna praising Himself as Indra, calls Indra, a gambler.

X. 42, 9. Yea, by superior play he (Indra) wins advantage, when he, a *gambler*, piles his gains in season.

5. Krishna's historical relationships are also anticipated or preserved in the Rigveda. He is Krishna, Krishanu ; He has a son, Visvaka.

6. Krishna is here in the Rigveda as later in the Chh. Up., of the *family* of Angirasa; thus His Character as Agni, Soma, Tejas, Atman, is throughout maintained. Krishna=Ghora. He is His own Teacher. Ghora is a name of Rudra.

7. Sri Krishna's relation with the Gopis is also pre-visionsed so also His connection with Bhaga as Bhagavan But in these two capacities He is mentioned as Gopamat, and the Rishi and the Devata Bhaga.

8. Sri Krishna is not only described as a Rishi praising Indra, and a Devata, but also as one who along with 6 others was in a different aspect inimical to Indra.

9. Many are the hymns by Rishi Krishna and I wonder why all of them were not observed by the "admirers" of Krishna and why those hymns were not translated as they should have been. All references will be found in Vol. 2 of the present work together with a discussion.

10. The Lord's identification with Gayatri, Bhrigu, Sakra, in the Gita should have at once sent the researchers to the Rigveda to find there not only Krishna, but Krisha and Karshana and the Dark Drapsa and Vasudeva and Varshneya and Yadava and Sura and Satavata and Andhaka.

11. Radha, Arjuna, Kuru and Pandava are here in the Rigveda as also Bharata, etc. Why are not the scholars honest at least to the

† The dice-play pattern in the heaven is seen on the night of the full-moon in the month of Asvina or on the first night of the bright half of Karttika. It is both a fight and a play.

extent of admitting that the Mahabharata preceded the Rigveda or that both were basically handled by the same Vyasa-mind? Not that their statements would be true but they would in any case be nearer tradition howsoever infinitesimally.

12. I find even Narada is an Eternal Rishi of the Eternal Veda. He, too, praises Indra in the Ushnih metre. Narada, as a name of God, is therefore on the same level as Sri Krishna who identifies Himself with Narada, as with other Rishis = Devatas. So are here the Waters, as the Devata; and the Lord has identified Himself with the Sagara among the waters. Here too is Manu and Vaivasvata, or the son of Vivasvat, to whom Sri Krishna taught the supreme secret of Brahma Vidya; taught, that is, eternally teaches, as a Rishi. Here are the Rishis Kali; Matsya, who 'later' is treated as an Avatara; so that Sri Krishna of the family of the Angiras is not the only Rishi who is also both a Devata and an Avatara in 'later' thought and practice. Krishna is Brahmanaya. And who is this Rishi Gopavana? Has he nothing to do with Gopala, Govinda, Govardhana-dhari, Gopi-Vallabha? Then we have the Rishi Visvaka, son of Krishna, who like his father Krishna praises, prays to the Asvins. Then we have the Rishis Dyumika and Priyamedha equated with Krishna; any and every one of them can and does praise the Asvins. We have also a "mystic" Rishi in Dyutana, equated with *Tiraschi*, one who takes us across, helps us to cross this ocean of Samsara. In the Valakhilya Richas, we have the Rishi Krishna praising or praying to Praskanva in the Gayatri metre=desire. Arjuna has referred to two Rishis Asita and Devala, as the first comprehensors or praisers and prayers to Sri Krishna. Here are they Asita or/ = Devala, praising or praying to Apris in the Gayatri and Anushtubh metres. Are all the Gayatri metre—Rishis or Devatas in the Rigveda equatable with, have they been actually equated with Sri Krishna? These Rishis (one or the other) praise or pray to Soma Pavamana in 18 Suktas. Mark the number 18.

13. Turning to the Index of Names in the Rigveda (Griffith, Vol. III) I find the following additional names: Akshara (=Vac); Arjuneya

Chitra, Dharma, Shraddha, Gomati (river), Gosarya, Goshuktin, Yamuna (Mandala 7), Kaurayan, Kuru-Krivis, Saryana van lake (on the borders of the space-time called Kurukshetra), Marichi, Mrijaya, Muni (Muniriva), Narasansa, Narya, Vyasva, Sagara, Parasara, Parvata, Punarvatsa, Dhvasra, and Purushanti †, Vaisvanara (a Devata), Vasu, Vrisha, Yadu, Yadavas (VIII, 6), Yadva. Each of them is the name, the memory and the prophesy of a cosmic function, utilized in the translation or perhaps better transliteration of Metaphysics to Astronomy and Human History, and *vice versa*.

14. Among other Rishis (IX and X) I notice Renu, Pavitra, Hari-manta, Vasu, Jamadagni equated with Bhrigu, Rishabha, Kavi, the Akrishta Mashas, Parvata equated with Narada, Agni equated with Chakshusha Manu, Seven Rishis ; Gauriviti, Sakti, Uru—equated ; Sisu ; Sindhu-Dvipa equated with Trisira, Sankha, Indra, Vaikuntha (both a Rishi and a Devata), Bandhu, Gaupayanas, Gaya, Sindhukshit, Narayana (who praises and prays to Purusha) ; Aruna (who prays to or praises Agni) ; Tanva, Bhutansa, Divya = Dakshina ; Rama = Jamadagni ; Bhikshu (praising "Liberality") ; Lava praising or praying to Lava (Indra as Lava) ; Hiranyagarbha praising or praying to Ka ; Chitramatra (praising or praying to Agni) ; Vak (praising or praying to Vak) ; Yajna (praising or praying to "Creation") ; Sudas praising or praying to Indra) ; Kumara (praising or praying to Yama) ; seven Munis (like seven Rishis, among whom is *Vrishanaka* (praising or praying to the Kesins) ; Agni Pavaka (to Agni), Agni Tapasa (to Visvedevas) ; Suparna = Urdhva Krisana (to Indra) ; Prithu Vainya ; Bhuvana = Sadhana ; Chakshus (to Surya) ; Sabara (to cows) ; Dhruva (praising or praying to the "King") ; Jaya ; Vishnu = Tvashtar (praying to or praising = blessing the Embryo) ; Satyadhriti (to Aditi) ; Syena (to Agni Jatavedas) ; Aghamarshana (to Creation) ; Samvanana (to Agni-Unanimity).

† *Taranta* and Purumitha were two Rishis of the family of Vidadasiva, upon whom these two Kings conferred great wealth. Mark Taranta.

Stark blind and deaf indeed is he who would not by merely studying the names of the Rishis and the Devatas declare that here are no sages and no Gods; here is but one God whose Cosmic Patterns are quite scientifically, pictorially, analogically, anaphorically, metaphorically, psychologically woven and unwoven—by whom? Who could “compose” their lights = Richas. He Himself. If Jnanis = Brahmanas did it, we do not know who they were before they became Jnanis; on acquiring Jnana they were Brahman. So that even if ‘human composition’ they were composed by beings who having transcended humanity were one with the Lord in the particular aspect or name of His they had attached themselves to by worship and meditation and praise. Can a *Bhikshu* be a Rishi, or a *Yajna* and a *River* and can a *Benediction, the sight, the Unanimity* be Devatas in the sense in which all scholars, Eastern and Western, have up to now declared them to be !!!

A separate chapter on “Sri Krishna, Pattern and Person, in the Rig-veda” follows in Vol. 2. Let me here point out why out of very definite practical reasons I have attempted to show the presence of the whole Puranitihasa Pattern of Sri Krishna in the Pre-history Book of Science = Veda. The reasons are that millions of Indians worship Sri Krishna. They must know whom are they worshipping at various places connected with Him, at various times, in various forms, under various names and for various purposes. Was He fact or fiction? Was He a Unity or a Composite Personality? Was he ever a Man among Men? If so, how did he differ from others? Do we worship only a sun or a moon aspect, a glorified dear one, good, bad or indifferent, a power of Nature, or do we adore only the One God under this aspective Name of His which suits our Guna, Prakriti, Svabhava? How far can this Krishna aspect of His meet our various needs? How best to get out of Him, the All, the whole of Truth. Are all these place-time-cause-relationship-representation names which we find as actual facts in India and Indian History, merely a *subsequent planned naming by a King of the whole of India, with full knowledge of the Significance of Names, carried out*

with a Unity of Plan and Purpose, or is history an exact fulfilment of Prophecy or Divine Cosmic Pre-History Pattern ? If the latter, then the life and doings (Jnana and Karma) of every one of us receive at one step a whole world of cosmic significance and importance. We are not mere dust ; we are not sheer incidents and accidents ; we are not simple nothings. Every one of us is a definite achievement of His in His repetitive 4320000000 or 311040000000000 human years plan.

CHAPTER V.

Puranitihasa as Fulfilment of the Veda

It is said by Sayana on the authority of Yajnavalkya and others that Veda is to be understood by the help of the six sciences and of the Puranitihasa. Upto now I have shown that the Vedic Names are essences, essential, metaphysical, eternal, functional names which explain each other by cross references, and reveal the idea-pattern of each principle, stage, relation, form, event as it will be recurrently and interpenetratedly and interconvertibly fulfilled on all planes of manifestation. These names are etymological formations with multiplanal meanings. I have in other words shown how† the Veda reveals God as gods; it is the Dakshinayana path from God to gods; the manyness of the One is manifested. Now I follow the Uttarayana and show how the Itihasa by an assemblage of corresponding histories, time-space-causation-epics, shows the fulfilment of the gods, their functions, relations on the earth, in astronomy, physics, geology, mathematics, medicine, mineralogy, phenomenology, atmospheric, geography, politics, biology, etc., and how through this contemplative yajna and mimetic yajna or one-pointed yajna, the Puranitihasa leads us from the many back to the one; while that was Karma, Sankhya and Krma, this is philosophy, devotion, Jnana, worship, yoga, etc. That began from Kritikas Agni, this begins from

†NAV., p 23. "That the equivalence of the Vedic and Christian Sons of God, of horse and lamb for example is not even more apparent depends primarily on the diversity of scale in the imagery. The Indian embodiment of the only begotten Son is cosmic; human (paurushya) only ideally as eternal man, the single mirror of all existences, not human (manisa) as a man amongst men. Whereas the Christian son of God is presented historically precisely in the guise of a man amongst men, born of a woman amongst women, in the fashion of terrestrial avataras, having given names, such as Rama or Gautama. The same applies to every case in which a religion seems to have been established by a single Founder; for example in Buddhism, where we are given to understand that the man Gautama Siddharatha became comprehensor (Buddha) at a given time and place. These historical and local points of view are later on transcended and when it has come to be understood that Christ's birth is eternal, that the enlightenment of the Tathagata dates from the beginning of time then it becomes not merely evident, but can be accepted without anguish, that all alternative formulations (prayaya) are utterances of one and the same Word or wisdom."

Margashirsha Agni, that from fire going out, Black fire, this from the inner white Agni. That is coming south, down, this is going up, north. That is summer, this is winter.

Sri Krishna is a Vedic Name of God ; The History of that name—its corresponding incarnations in the stars, the mid-region and the earth, the human constitution, human thought—the fulfilment of that name is to be found in the Puranitihasa. We should learn spiritual *lessons from the doings of Krishna in all the planes*. All those lessons are the one lesson of spiritual Expansion, Ascension, unity, etc. *We learn little if we take notice only of his human doings ; his astral doings, his phenomenal doings are also to be appreciated and realized* But even the human realization of the Vedic name Krishna, the Name of the one God, is enough to yield, if duly pressed, the Soma of divine life, divine yoga, divine knowledge.

How to study the Krishna in Puranitihasa, God as Krishna in History, in the various histories of mankind, Astronomy, Medicine, Maths., etc. Separate the elements, the Krishna character, functions and names, correlate them and then arrive at the correspondential unity. Histories realize the idea ; you go up to the Idea by an analysis-synthesis. For a small illustration, let me point out that leaving aside for a moment the synonyms of Krishna and his correspondential concrete and ideal relationships and deeds under those synonyms, even the particular adjective-noun Krishna is applied to a hundred things in the Puranitihasa.

Krishna is the dark fortnight.

Krishna is the year of 18 months.

Krishna is the cycle of 36 years.

Krishna is a Drug.

Krishna is a Salagrama.

Krishna is a demon, Asura †.

†Rig Veda, VIII, 96. See the comparison of the Rig Vedic "prophecy" with corresponding "history" in the Srimad Bhagavata in an article, Hindu Puranas, by Pandit Visheshwar Nath, A Volume of Indian and Iranian Studies presented to Sir Denison Ross, p. 293.

Krishna (Vasudeva) is an impersonator.

Krishna is the antelope.

Krishna is the celestial antelope.

Krishna is the black point in the heart.

Krishna is Krishna, a female, the night, the sister.

Krishna is a river (female).

Krishna is a "god".

Krishna is a disciple.

Krishna is a Rishi.

Krishna is a Devata.

Krishna is the sword, one of the 8 names of the sword when God is Sharva.

Krishna is an eclipse.

Krishna is the cloud.

Krishna is a sun-phase name.

Krishna is a moon-phase name.

Krishna is an epithet of Vyasa.

Krishna is an epithet of Dvaipayana.

Krishna is an island.

Krishna is a weight.

Krishna is a name-form of Vishnu.

Krishna is a teacher, Promulgator who has His Mati.

Krishna is a yajus.

Another most convincing proof of the truth that the correspondence theory works behind the expansion-Prasara, Vyasa of the Puranitihasa, the 5th Veda, is that in the various assemblages of names-all synonyms from particular angles and interchangeable and interdependent-there are all kind of names, of rivers, stars, planets, metaphysical truths,

moral maxims, biological phases, geological processes, mountains, forests, grains, medicines, geometrical forms, etc.

These are "facts" first of pre-history Metaphysics or Veda, then of Astrological History, then of human History. The heterogeneity of the names applied to the same "character" or function clearly shows that the Assemblers had in view not history but cosmic total History (Histories) including the history, psychology and philosophy of word, speech, thought. And the crowning argument is the annunciation of His own Names (I am) by Sri Krishna in the Gita.

When Sri Krishna says I am this and that *He identifies himself completely with the function, form, sound, cause, time, space behind that functional Name.* When he says I am this among those or that group *He refers to being compressently the Central, First, Ancient, Middle, Best Truth or fact of that becoming.* The difference between the two statements is that in the one case the identification is *Vedic*, in the other case the identification is *Antaryamiic or Antaratmaic*. He is the Glory, the Best, the Self of that genus or type or kind.

Puranitihasa had therefore to keep an eye on all the functions of Sri Krishna arising out of His manifold manifestation or concealment, manifold identification and analogy and metonymical substitutions and synæsthesiaic equivalences and to show His functional fulfilment in action-thought-word stories and "Myths". But the Puranitihasa does not stop at that *nor do Grammar, Maths., Astronomy, etc.* For they proceeded themselves to give the identifications of all the characters of all the histories with each other and with Metaphysics. For instance, not only through lists of synonyms, but also clearly in so many words, the Rishis-Devatas are called senses, pranas, planets, creative forces, Bhutas, etc., and the Devatas are called the Names of God, the Names of Karma (as opposed to Jnana) Indriyas. Further the mountains, rivers, trees, houses, precious stones, medicines, forests, tribes, weapons, fires, etc., are one and all *first placed in Heaven as the mountain-idea, river-idea, tree-idea and then secondarily placed on earth, in the human body, in the body*

of God, in the body of time, in the directions, in the letters, etc. ; still further the synonyms, or equivalents of these mountains, rivers, etc., are mentioned showing that these mountains, etc. could exist anywhere on earth and could be contemplated upon as living anywhere and any-when.

The best way of understanding the import of Puranitihasa is to analyse the web, separate its historical, astral, biological, metaphysical threads by picking out separate names and events pertaining to each and then to see whether one and all they do not radiate, teach the same metaphysical truth. *For God being primarily and chiefly a metaphysical† Name, a metaphysical Revelation, a metaphysical Fact, metaphysical truth, every manifestation of His is fundamentally a metaphysical Form. Action is inevitable but it is an inevitable step to knowledge. Knowledge is the justification, the cause, the means, the end, the literal and idiomatic-metaphoric meaning of all this. Self-knowledge, self-revelation, self-concealment both in the going forward of all this, and in its standing still or going inwards.*

What I am trying to give the reader is a new viewpoint of Human history which is not only an incarnation of Theology, but also of Astronomy, Physics, Biology, Geology, etc. ; the true meaning of human history is to be discovered only when an integration, correlation of the past, the present and the future of the heavens, mid-region, and earth, of the Divine, the national and the human has been achieved as it is achieved in all our ancient Itihasa, dramas, grammars, Kavyas, and Raja Taranginis, Brahmanas, etc. *In fact the only right and whole view of history is to treat it as a dialogue, disputation between the two Agni-generating arunis, Pururavas and Urvasi, the Human-Divine male and the divine-human female. So is Itihasa*

† Prof. Mircea Eliade : La memoire collective conserve..... des symboles archaïques d'essence purement metaphysique.. La memoire populaire conserve surtout les symboles qui se rapportent a des theories meme si theories ne sont plus comprises.

defined by the Hindus and so have the Greeks and the Chinese† understood History.

Krishna is God, the only one God ; that God is in History as the God-man, the son. And that one God fulfils himself in many ways. Therefore the God-man, Krishna, who fulfilled His functional

†Encyclopædia of Religion and Ethics, Vol. XII.

"It is a popular saying in China that the stars of the heavens and the configurations of the earth beneath correspond with each other. Astronomy means here the observation of heavenly bodies and the truths deduced therefrom, chiefly for practical purposes. The religious view is concerned chiefly with the relation of God to men as revealed in the heavenly bodies."

[The relation of Krishna to us is that of Margasirsha asterism, Bhadra month, Rainy season, dark fortnight, Krittika asterism, the Moon of the 8th night of the dark fortnight, of the Krittika and Mrigashira belts to the year and the earth and the sun ; these correspondents of Krishna have the same spiritual, moral, political, agricultural, social, medicinal, mechanical messages to give us as Krishna from his birth to death.]

"The doctrine of the imitation of or the conformation of men's conduct with the laws of the heavens has been much held by the Confucianists and especially by the Taoists and can be found in most of the Chinese classics. On the other hand as they believed the celestial phenomena to be God's revelations or warnings to men, they wanted to know them in order to readjust their conduct.....A conjunction of the 5 planets (Panchajana. MS.) did take place on 29th February 2449 B. C.

The 5 planets are said to correspond to the 5 elements of earth. Similarly the different stars and constellations are believed to correspond to the various portions of the surface of the earth. The 29 Siu or constellations correspond to the 12 Chows or Provinces. A great number of stars, e. g., the 20 stars constituting the 2 chain of the Tieu Su Yuan or the lower palace are believed to correspond to certain countries in China and are given the names of those countries.

"Comparison of the heavenly bodies with men.....The heavenly bodies are regarded not merely as separate individuals but having a society like that of men... The coining of significant poetical or mythological names for heavenly bodies was probably to render easier the task of discriminating and remembering them.

"There are 28 heroes in Chinese history who were believed to be the 28 sius or constellations descended.

"Of all the methods for the good ordering of men there is none more urgent than the one of *ceremonials*. Ceremonies are of 5 kinds and there is none of them more important than *Sacrafices*.

"As to the sun and moon, the stars and constellations the people look up to them. The phrase look up in this case has an ethical meaning. The Chinese believed that they could adjust their conduct by *observing* the appearancesthey also believe that men have powers which these bodies do not possess."

Khrishna and Balarama or Balabhadra in the Heavens in one aspect are the Sun-chariot in the months of Sravana and Bhadrapada when with Him live the Devas Indra and Vivasvan ; the Apsarases Pranlocha and Nimlocha ; Rishis Angira and Bhrigu.

Name functions in history has been given various other names to remind us that he is simultaneously fulfilling Himself on other planes, lokas, and has fulfilled Himself in this particular aspect at many other times, places, spaces, fields and through many other self-caused causes. *It is in these many names that others give Him and that He gives Himself that lies hidden the truth of the Shabda Brahman.*

“The use of these names of Vishnu (excepting Upendra rarely used) as the aliases of Krishna Vasudeva is widespread in the Mahabharata. An attempt may perhaps be made to eliminate from it the parts or verses in which Krishna is praised or described as the Highest God ; *but if these wide-spread aliases also be eliminated, one will I fear have to write out a new Mahabharata omitting Krishna altogether.*”

—Aiyangar.

Even the American Indians knew more than do our modern Eastern and Western Orientalists. “In similar obstacle legends among the more advanced tribal families of the American Indians there are indications that the astronomical symbolism was itself used to typify as the *ultimate meaning* the progress of the human soul.”

Another quotation from ERE, Vol. XII, on Chinese Astronomy : “The stars or the spiritual beings who dwell in them sometimes descend from the heavens, either by themselves or by the will of God, are born on earth, and go back to their positions in heaven after their earthly life.....Sun worship has never existed in China. None of the heavenly bodies is conceived as the Supreme Being.”

CHAPTER VI

Avatara and Re-birth

It is a gross and mean libel on the integrity of the Indian thinker to treat Sri Krishna as a human being only, and then to proceed to render (B. G. IV, 1) Vivasvat as a name of the Sun; Manu, as a fictitious First Man and Law-Giver (when there was no society) ; and state that Ikshavaku, the ancestor of the solar dynasty of Kshatriyas, was actually the son of the Sun, forgetting all symbolism, correspondency, Nama-Rupa Philosophy, altogether making a ridiculous mess of the whole. Again, it is crass stupidity to translate *Sambhavamī* as "come into being" and *Srijabhyaham* as "I body Myself forth" (IV, 6, 7). The whole theory of the Avatara is misinterpreted and] thus made a fit target for cavil or ridicule. Nomenclology insists that we treat all the four names as *essential names, and multiplanal phenomena only by correspondency*. Philology insists that we make a distinction between *Bhava*, †*Sambhava*, *Srija*, *Kriya*, *Ichha*, *Nada*, etc.,—becoming and emanation and procreation and generation and breathing forth. The science of Time insists that we distinguish between an event in time and an event or a character or a stage in eternity. Metaphysics insists that we treat all this talk as pertaining to essences and that the relationships should be accepted as essential, supernal relationships.

1. The Mahabharata of which the Gita is a part unequivocally says that *Vishnu, Vivasvat, Manu, Ikshvaku* are Synonyms. Telling=Knowing=Becoming=Knowledge. *The Lord is Avyayam Yogam ; So is Vivasvat : so is Manu ; so is Ikshvaku*††. That imperishable category

† Becoming, concretization ; Bhāva is the First Becoming or Being. He was First Bhāva and then all this Bhava Sagara. If and when this is Bhuta, then He is Bhutatman.

‡ Cf. R. V., IV, 3, 26:

The hymn is to Indra or Paramatma=Krishna speaking as Paramatman. The Rishi is Vamadeva. And great fun! The first 3 verses are by Indra or Vamadeva (=Paramatma) [Krishna=Indra=Vamadeva=Paramatman=Syena] "I became Manu and Surya I am Kakshivan Rishi Vipra. (Here is Arjuna, the Subdued=Krishna :) I subjugated Kutsa, son of Arjuni. I am Niranjana I am Kavi-Ushana (These are His various Births ; now His Divya actions :) I gave the earth to the Arya ; I, the Vrishti to Martyaya! I led the lowing waters ; the Devas move in imitation Anuvayana of my Keta (Samkalpa). I destroy..... I protect.....". In this very Sukta, 3, the word Krishanu occurs.

or principle of uniting in becoming or Bhava, is stage by stage, Krishna or Vishnu, Vivasvat, Manu, Ikshvaku. Vivasvat stands for the celestial world (space); Manu for the world of the year; Ikshvaku stands for the world of Vac or History or causal expansion and contraction. Every successive or simultaneous stage, psychological, ontological, grammatical *one is the Lord Himself under a suitable different name*. Remember the world of lights, the word of Law or thinking, the world of Vak= Moon, etc., all these are still Divya, pre-history, pre-astronomy, pre-annus (ology). This parampara is psychological and ontological and this is an achievement, a prapti, a fruit, an essence, Rasa, Soma, Self-attainment of Yajna. The tradition of Brahma-Vidya pervades all as the very Atman ; where is the question of "regular" succession. In the regular succession list of names of Upanishad teachers—damn this modern blind interpretation of them all as human beings—are the 'names' of Sun, Moon, Stars, Women, Rivers, Trees, Houses, Tirthas, Vratas, Lingas, ect, etc. Surely the eternal Rishis did not get their names from the rivers of India. Not even the great Sarvapilles and Chatterjees and Mookerjees *seem to bother why this Colossal folly of including such names was perpetrated by the God-knowing, All-knowing poor, unhistorical, unpsychological Rishis ! And how did this Yoga-Veda get Na-shta* by Mahata Kalen, which another ignoramus has translated as by long lapse of time !!! Thrice damned this rendering. Mahata=the Great=Mahat=Buddhi=Expanse. Kali=Time+Space+Causation. The in-residing, hidden Yoga is split into one and one, the Knower and the known (and the knowledge) by this *Kalantara Buddhi* or by Maya=Kala (none but He Himself). And so this day (A+dya) by the light ever-shining or by Him as lights He once again makes the Visible, our only guide to the Most Ancient, Secret Union of Self with Self.

Arjuna protests-with the very Buddhi we pride ourselves upon. Later was thy Birth. But that protest is an intelligent demand

for further elucidation. The answer is contained in the query. *Vivasvat (in the Cosmic year-Becoming ; the year is of 60 kinds) is (like) the sun of Summer ; Manu of Autumn ; Ikshvaku of Winter, Krishna of Spring*, as the Lord Himself says in his Vibhuti list. Spring is the teacher of summer, summer of autumn, autumn of winter and winter of spring. But Arjuna, like most of us, takes Krishna to be summer because He was born in the summer (rainy) month. How could therefore Summer teach Vivasvat (now identified with Spring)? Arjuna thinks of *Janma* ; Krishna speak of *Sambhava*. *There is the difference. And the Lord, further, is all the various beginnings of the year, is all the variously begun years.* So the Lord answers, I have had many births and I know all those births. I am *the same Eternal Imperishable knowledge contemporaneous with all the Becomes I have become and taught.* The Yoga is called *Avyayam Yogam* (=Puratana Yoga=Rahasya). And in IV, 6, the Lord calls Himself *Sannavyayatma (San+avyaya+atma)*. The Lord is knowledge, is every knower, and of course as Rahasya, Guha, Puratana, Yoga Itself, He is the teacher also. How could there be birth when He is *Ajo and Bhutamishvaropi* ? Here comes (IV, 6 and 7) the mystery of Avatara-hood.

1. I am the *Svamadhishthaya* of *Prakritim*.

2. I have my *Maya*.

3. I *Sambhavamyatmamayaya*, I become (*Sam+bhava*).

4. Mine is not an ordinary becoming of the Bhuta ; it is a rendering possible (*Sambhava*), actual, of the Potential. It is a *Sambhuti expressed* as *Vibhuti*.

And this *Sambhuta* is for Bharata-carrying the Agni, establishing the Fire, becoming Vac, etc. (for He is Bharata Himself and all it

means in the various planes and relationships and equivalents), which is the same as Utthanam. *When light fails through Time I come out as light, out of Time.* This is a promise, a cheering one but it is a promise very different from the one which we desire and which we have taken it to be. *It is a promise which the Lord fulfils daily, hourly, every breath as Prana and Apana. And He fulfils it not outside, exterioristically (except in universal correspondency) but essentially and primarily interioristically and, retaining the light metaphor, celestially.* Monstrous is it to say that *Tadatmanam srijahmyaham* means then I body myself forth. What it equates with is I srija my Atma. Nowhere does it contain body and bodying forth. Atma is unborn, it cannot be bodied forth. (1) It can only operate in the "Atmas" and by way of srija-raining-varsha-years-making. (2) I become Sambhuti (and Vibhuti) through my Maya ; so that *His srijaing of his Atma is but a delusion, a manyness, an appearance.* (3) In that particular appearance rests, pervades His overlordship, the glowing consciousness of His overlordship of Prakriti, of the First-created. (4) This Sambhavami happens in every Yuga ; now a Prana-Apana is a Yuga ; a day-night is a Yuga ; a moon—constellation is a Yuga. *He therefore becomes, is, Sambhuti and Vibhuti and Sambhava for the protection of the good and destruction of the wicked eternally, always, nowever.* 5. The last nail in the coffin of Gitamisinterpretation is that these alleged "Janmas" and "actions" of Mine as Teacher and as Killer and as Dharma Establisher and as the Bharata and the Varshneya and the Vasudeva and the Pandava are *Divya* (IV, 9) and not "human" (except correspondentially), are eternally present and repetitive. (6) Knowing my celestial Janma and Karma is knowing the Tat, the Tattwa, the Soma, the Rasa, the Self, the Atman ; it is the same thing as Amaratva and Oneness with Me. How many, by this standard, know Krishna's celestial birth and actions ?

Avatarana, Avatirana, both are to my intuitive apprehension rooted in the metaphor of *tara* or *tira*, a crossing-over, a shore, a gate,

derivatively connected with the other metaphor of the world as "Waters", Apa (Apyai=to grow)=Jyoti=Fire=Vac, etc. There are two ships, of the Sun in the day and of the Moon at night, the one the ship† of pravritti, the other the boat of Nivritti, becoming and being. Now both these conceptions are vedic, waters and boat or ship; the bhava-sagara and the nau. (For more see Rig Veda as a land Nama Bok of Dr. A. K. Coomaraswamy.)

The Avatara conception is therefore perfectly Rig Vedic, the richas (Ric=to pour out or flood) of which again and again speak to Agni to fight, kill as also thereby to cross over and to help the praiser, prayer to ferry across. Only the words used therein are etymological or metonymical equivalents of Avatara. An Avatara is a ship, the ship of time (inverted) whence these 24 or 12 or 10 Avataras corresponding to the 24 fortnights (Moon) and 12 or 10 months (Sun). As the Sun is an aspect of Vishnu, Krishna is one of the 12 or 10 Avataras of Vishnu=the Year=Prajapati, etc. *These Avataras are eternal, eternally repetitive.* They are the ships that take us across the waters of becoming. They teach us (as do correspondentially the 12 suns†† of the Year) the various truths that are implied in yajna=yoga=karma, etc., action linked up to Him, motivated by Him, in the secret cave.

Sri Krishna is *such a Kutastha Avatara*, perfectly normal like the sun of Margashirsha, like the Lord of the Shore, the friendly Varuna, and the Lord of the ship†††, as a human being in history but revealing in his Divya Janma and Karma, to the Divya-minded in the Divya region of the heart, the Divya Truth of love, action, knowledge, all yoga-directioned, Yoga-centred. *And this yoga is nothing but perfect doing,*

† May Sinclair, A Defence of Idealism, p. 311. "He is Krishna the lute-player, the "unknown man" playing in the little boat at the fording." Mr. Acharya (A Metaphysique of Mysticism, p. 263) calls Krishna the Hound of Heaven that protects the cows, the Hound that hunts the anti-cows, the anti-Brahmanas.

†† B. G. V, 16. But whose ignorance is destroyed by the knowledge of Self—that knowledge of theirs, like the Aditya reveals the Param.

††† IX, 11. The mudhas, multiplicity-struck ones, do not know me ashritam in a Manushimtanum=Manu's ship, vehicle. Any form he can illuminate peculiarly, supernally, abnormally, under an appropriate name, unbound by, unattached to that tanum which literally means a manifestation.

perfect becoming, becoming well according to the law. Although Sri Krishna nowhere speaks of himself as an "Avatara", yet in the metaphor of the ship, used for himself and his secret teaching, he clearly joins himself on one side with the Veda and on the other with Puranitihasa for says he (B.G.) :

II, 52 : Why, thy intellect crosses beyond the taint of illusion (Buddhirvyatitarshyati).

II, 67 : The mind which follows in the wake of the wandering senses carries away his discrimination as a wind, a boat on the waters (vayurnavabhivanmasi).

IV, 36 : Even if thou be the most sinful among all the sinful, yet by the raft of knowledge alone thou shalt go across all sin.

(Sarva Jnanaplavenaiva vrijinam Santarishyasi.

VII, 14 : Verily this Daivi Gunamayi Maya is difficult to cross over (Duratyaya ; those who take refuge (prapadyante) cross over this illusion (Mayametamtarantite).

X, 24 : Of Sarasam I am the Sagara, Ocean.

XI, 39 : Arjuna says : Thou art Varuna.

XII, 6—7 : To these whose mind is set on Me, I become ere long the Saviour out of the ocean of the mortal samsara (Mrityusamsarasagrata ; Samuddharta Bhavami).

Thus it will not do to maintain that the Avatara conception is un-Vedic† ; or that the Avatars are no more than the sun or moon phases, that any special revelation of His light and love through His Maya by the overlord of Prakriti is not possible (the revelation in human form being normal, and thus disregarded by the fools (IX, 11) and the abnormal miraculous part lying in the heart of the manifestation and in the heart of the believers and in the Vac, the revealing word uttered and the cosmically meaning-ful actions radiating from that phase). The first

†A Govindacharya, A Metaphysique of Mysticism, page 387 : In the Rig-Veda, it is written of Vishnu (Ajayamano bahudhavijayate), Unborn, I am born multiplicit (Purusha Sukta).

point to grasp is that the true comprehensor is not different from God (B.G., XIII, 30); (2) the second, that Devata, Rishi, Avatara are one, call them God-Men or Men-gods in history ; (3) the third, that the multifold meanings read into the doings of God-men are read after or contemporaneously with the events, by equally good and great comprehensors ; (4) the fourth, that *the webs that came to be woven round the life and teachings of God-men are multiplanal and proposed to show the simultaneous multiplanal life and activity of His human presentations who were simultaneously celestial and mid-regional and earthly presentations ;* (5) *the fifth, that the similarity between the doings of the Great God-men of one country, race or time and another and that between them and the other glorious phases of Nature, Art and Science is a basic, essential, eternal correspondence, all aspects or becomes of His, great and small, revealing the one and the same message of unity in multiplicity and the necessity of yajna, yoga, sacrifice for making the one many and many one.* Let me end with the clear declaration in behalf of Indian tradition as well as of all other traditions, *that no sacred tradition, oral or written, has ever conceded but One God and believed in any other "gods" than human seers, comprehensors, who as His light taught what His other lights teach* (The Lord in B. G. XI, 11, 31, 38 and VII, 19, definitely calls the Supreme as the Devam, Devavara, Adideva and Divya Purusha and all this as Vasudeva). *The "Gods" of all the traditions have been but aspective, functional names of the One God and the worship that all men from the most primitive to the most civilized have offered, has issued to an Idea, a Conception, a Celestial Aspect of His suited best to their Prakriti. It is the cosmic conceptual tree, stone, bird, fire, waters, man that they have all along adored.*

CHAPTER VII

The Theory of Correspondence

On correspondence and the *Rishis* who saw it, the following most remarkable extracts from Swedenborg's 'Divine Love and Wisdom' will be found most illuminating.

"The truth therefore can be established by the testimony of an angel who lives in the spiritual world, or of *some one who has been permitted to enter that world* and witness its phenomena. As this experience has been granted to me, I can make known this arcanum from what I have *seen* there. Be it known that the spiritual world in outward appearance is entirely similar to the natural world. [I see that the natural world, the astral world and the human body are copies of the Divine world which consists purely of Ideas visible as forms. *The three worlds are inter-penetrated and inter-dependent and corresponsive.* The denizens of the celestial world have, however, the advantages of the awareness and power of the *inter-convertibility* of these worlds. The pattern of all is the same. What we see out in the natural, astral and human worlds—the single, same pattern—is our projection, the projection of the Celestial Man-Idea in us ; as this Celestial Man-Idea changes or turns inward we cease to be aware of the outer worlds which vanish for it is our out-seeing idea that has placed them there in time and space and cause, or we become aware of changes—miracles—in them. M.S.] There are countries, mountains, hills, valleys, plains, fields, lakes, rivers and springs of water as in the natural world ; thus all things of the mineral kingdom. There are parks, gardens, groves, woods, and in them all kinds of trees and shrubs bearing fruit and seeds, plants, flowers, herbs and grasses ; thus all things of the vegetable kingdom. There are also animals, birds, and fishes of every kind ; thus all things of the animal kingdom. *Man is there an angel or a spirit.* . . . The universe of the spiritual world is entirely similar to the universe of the natural world, with this difference only, that things there are not *fixed* and *settled* (there they are *kalpanika*; here they change after (His) Kalpa, Maximum Time—unit. M. S.) like those in the natural world, because everything there is spiritual and not natural. . . . all the things just mentioned are seen to the life existing around the angels, and their angelic communities, *as though produced or created by them*; these form a permanent environment and do not pass away. That they are, so to speak, produced or

created by them is evident from the fact that when an angel goes away or a community removes to another region, the same objects are no longer seen. And when other angels come in place of the former, the appearance of all the objects around them is changed; the parks with their trees and fruits, the gardens with their flowers and seeds, the fields with their herbs and grasses, and the species of animals and birds are all changed. All these things exist in this manner and undergo these changes because *they depend upon and correspond to the affections and thoughts of the angels*; and because things that correspond make one with that to which they correspond, *they are a representation of it. . . . There is nothing in the created universe which does not correspond to something in man* (the right Eye=Sun, etc. M.S.) not only to his *affections and consequently to his thoughts but also to the organs and viscera of his body* (Prajapati=Male organ; Soma=Mind=Virya=Rasa=Apana=left, etc. M.S.); the correspondence, however, is not with these regarded as substances but with their uses (Functional-Name (verbal root) correspondence. M. S) Since all things in the universe bear a certain resemblance to man, *Adam is described as to his wisdom and intelligence by the Garden of Eden.* (The Man of the Vedas is celestial, not historical as Dr. Coomaraswamy has so wisely emphasized. M.S.), in which there were trees, rivers, stones, gold and animals *to which he gave names. All these things* (and Names. M. S.) *signify the various attributes he possessed, and which constituted the being who is described as Man. . . . All things in the universe as regards their uses* (= Karma + Yoga + Bhakti) bear a certain resemblance to man, *and this testifies that God is a Man.* (Purusha is God-man and man is the corresponding Purusha. M.S.) *For the things above-mentioned are not produced around a man-angel by himself but by the Lord acting through him.* They are produced by the influx of Divine Love and Wisdom (= Prema and Jnana=Veda) of the Lord into the angel, who is a recipient, and thus the creation, as it were, of a universe is exhibited before his eyes. From this they know that God is a Man, and that the created universe as regards its uses, is a likeness of Him."

[In another place Swedenborg talks of, what amounts to, *heaven being man-in-God, and hell being man-in-the Devil.*]

"The heaven as a whole and in every part resembles the human form. The Divine present with the angels constitutes heaven; now thought there proceeds according to the form of heaven and therefore it is impossible for the angels, to think of God in any other way. Hence it is that *all those in the world who are in close relationship with heaven think in like manner of God when they are meditating inwardly or in their spirit . . . every nation in the spiritual world has its place allotted according to its idea of God as a Man for this is the only idea which can be formed of the Lord. That the state of a man's life after death is according to the idea of God which has become firmly established in his mind is evident from the opposite of this statement, namely, that the denial of God constitutes hell, and in the*

Christian world the denial of the Divinity of the Lord. [The various birds and animals being forms of certain Divine ideas, men incarnate in those forms, for having embraced in life—cultivated—those Asuraic ideas of which they in the lower world than Man's are the forms,—parts of the whole of world, which is one Man. M.S.]

[Here is something on the heirarchical (=historical) order in the correspondency.] “ All things created by the Lord are uses, and they are uses in the Order, Degree, and Respect in which they are related to man and through him to the Lord from whom they originate. . . . *The uses of all created things ascend through degrees from ultimates to man, and through man to God the Creator from whom they originate. The end of creation exists in ultimates, and is that all things may return to God the creator and be united (=Yoga=Yukta=Sayujya. M. S.) with Him.* Things are uses (=Gunas) in so far as they look to the Creator. *The Divine must necessarily BE and manifest itself in others created from itself.* All things in the universe are recipients according to the degrees of their uses.

“ By man for whom uses exist is to be understood not an individual but also an assemblage of men (*Pancha jana* the Five Janas of the Rîg-Veda. M.S.), a community on a smaller or larger scale, such as a commonwealth, kingdom or empire, and also the greatest community [=Virat. M. S.], the whole world [=Vishva. M.S.]; *for all these are Man.* So also in the heavens, the whole angelic heaven and each of its communities is as ONE MAN in the sight of the Lord [Vishvadevah=Vedic Purusha of the Purusha Sukta. M. S.]. This is why every angel is a man. The nature of use is evident from the end for which the universe was created, namely, the existence of an angelic heaven (=Vaikuntha, Svarga. M.S.); and an angelic heaven being the end, *so also is mankind or the human race, since out of this heaven is formed.* A man cannot be united with God unless he be spiritual. . . . ”

Swedenborg's remarks above should be compared with the following on *Angels* from a book by Durga Prashad on the Rîgvedic hymns of Medatithi Rishi (Chapter II).

1. When God is invoked for the protection of the world, He comes attended by angels to help the work. His extent of power is unknown to both immortals and mortals, the creatures of God. The angels ministering in the universal righteous work, are of 7 orders. They are recruited from departed spirits. Thus, those who are free from hatred to any being and are learned and astronomers; those who fear God and are irresistible in strength; those who are physicians and majestic; those who are free from cares and enjoy ease; those who preside over rain and sea; those who control light; and those who are the lambs of God, i.e., sufferers for all. In fine, God sends full power to those virtuous men who really want to do good to the whole world. They become the

benefactors of mankind, such as Bhrighu, Vashishta, Vishvamisra ; Plato, Hipparchus ; Christ, Kant, Schopenhauer, and others, too numerous to mention here.

2. Directing the mind to God by means of the Veda verses of this hymn results in obtaining the highest things and salvation in God. The will and reason should be sent to God through language in concentrated attention, and the mind should be trained to stay in God. Those who do this, attain power to go anywhere and make the people on earth happy. It is the state of their Salvation. Such people, that is, those who obtain the grace of God or salvation in lifetime, become honour to their parents. They are reckoned with learned men. They keep up the progress of mankind by revealing new truths in knowledge and thus preserve society in the respective duties of its members, whom they help in attaining salvation. They also lead the people to wealth or success by righteous means in seven phases of life, namely, bachelorship, householdership, retirement, and renunciation ; performance of religious works, respect of learned people, continuation of charity or free education. They become capable of receiving messages from heaven or are able to hold communion with higher beings.

3. The great object of human life is to be qualified for admission to the host of angels and seers, prophets and philosophers, that surround the throne of God. It is done by the heart praying for the salvation of the whole world, for which God is invoked as the author of life or motion to illumine the heart of the people, so that they see the good of immortality or salvation. As sun and air are necessary for the health of the body, so are the blessings of knowledge or light and power or plenty needed to achieve salvation which is in the hand of God, who can prepare us for it. God is ever ready to advance those people, who serve veracity and have faith in Him, as these merits befit a person for knowledge and power. For, God is benevolent and loves us with all His powers or angels, who execute the will of God when moved, which is done on the sincere prayer for the good of all creatures. The recipient of God's blessings, must not fall into the ditch of ignorance, which misfortune is avoided by frequenting the company of the learned, the children of light. For, it is they that lead us in the path of virtue, power and joy. It is they that recruit the ranks of angels or devatas. This blessing of God, that is, the jewel of wisdom, is found everywhere, since God's presence, its parent, is everywhere. As He is present in the heart, He reaches the gift when sincerity is attained. A person becomes qualified for the gift when he or she takes to natural want and is contented with health. He who sends us light and rain, sends us ideas of virtue and powers to practise it. Our work of universal beneficence succeeds when His grace alights upon us. Hence it is very necessary to pray for His help. The work succeeds when the art of healing, for instance, is learnt, such as treatment by hydropathy, by fire or electricity, and by other methods. In healing, preventive medicines are to be

preferred with the view to preserve health and prolong life for the service of God. Also, the candidate for universal beneficences should cease to do evil, to hate others, to tell a lie and to commit other iniquities. Faith in God, love for all, Divine knowledge should all be cultivated and developed. God will recognise his devotee's service in blessing him with light and power in righteousness in every respect.

The evidence of the vision of Swedenborg confirms the following points about Sri Krishna bought out in the Puranitihasa :

1. Sri Krishna is the Vaikuntha which is Himself inclusive as His thoughts—forms—parts—attributes, of all the Richas=lights=Gopis=Devatas=Devarishis=Celestial or supernal mountains, rivers, trees, serpents, stars, etc.
2. Sir Krishna incarnated on earth together with all that constitutes His Vaikuntha=Kutastha form.
3. Part of Sri Krishna's *lila* on earth consisted of the eternal celestial *lila*, a repetition of that on earth; the other part pertained to human beings, who, too, were, however, Deva—or Demon—descended or worthy of contact with Him.
4. The Sabha and Virata and Dyuta Parvas are His Metaphysical, Physical and Astral Forms. He is the Sabha of the Rishis, the Virata of the Bhutas, and Dyuta of the stars and planets, etc.
5. The mountains, rivers, seas like human beings and devas and asuras being but His Thought — Emotion — Love — Wisdom forms, Reflections (Re-Flections=ideas and images) in the upper, middle, lower regions, He as the Lord could deal with them, change them, in any manner He thought or named them—they, who were at the heart conscious of their relation to Him. All power is his who knows the "ness" of a thing or an event.
6. *Translated into the terms of human beings, earthly career, His Vaikuntha lila could take the only form it did take in the matter of Love=Rasas and wisdom=Gitas and Uses=Karma=Yuddhas.*
7. All forms from the fish to the man, from the physical sun to the Celestial Sun being His, the Lord (in the third or fourth degree of manifestation—concealment) must as a matter of perfect manifestation assume the form of Man—Avatara also, in the latest time-space phase. Vamana — Rama — Krishna — Buddha or Kalki are His Man phases; but He presented on earth His other Forms also, which are eternal; where in the Vaikuntha those phases are compresent, as in the Mind of Man, here on the plane

of time--space--cause they came in time, earlier and later, in space, in the waters, in the sky, in the heart, etc., and out of causes rising or falling into effects--in the one cause of Dharma. And yet the various Avatars are One Avatara and like all the Devas, Rishis, Cosmic objects, the Avatars can be fitted into and are parts of the One Purusha=Avatara=Man.

8. All this, however, pertains to--as I am fond of putting--God₂=Isvara. Going above, beyond Isvara is going beyond Vaikuntha.

The following from the book by Durga Prasad on the Rigveda will bring back confidence and faith to the Hindu traditionalist. Personally I go further; but that even this will suffice, is emphasis-worthy.

"The great learning of Indian sages often discarded any reference to personality, probably from the fear of attaching importance to it over the subject matter, which was all in all with them. The later intellectual development in all countries, mostly occidental, gives great importance to personality, which is elevated to authority, and throws the truth of facts into the background, thus establishing manism everywhere. Though their self-abnegation is past all praise, yet it was fated otherwise: man now loves biography more than a bare narration of natural facts. However, it is here more important to know what he teaches than Whose son was he, and When did he live.

"This translation methodically eliminates the common allegation, that the religion of the Vedas is polytheism* or henotheism. The preamble of two previous gospels has shown that the various nouns occurring therein are not the names of so many deities; but they denote the various attributes of the one and the same Deity. The present gospel of seven hymns mentions Agni, Savita, Prajapati, Mitra, Varuna, Bhaga, Vishwey Devah, Indra, Yajna, Soma, Ashwanow, and Usha as the deities of its verses. But they are not separate deities, rather they signify only one God. Thus Agni means Adorable; Savita, the creator; Prajapati, the Lord of hosts; Mitra, the friend; Varuna, the best; Bhaga, the benefactor; Indra almighty; Yajna, worshipful; Soma, the producer or father, and Ashvina, the Father-Mother or the Pervader of the heaven and earth.*

"It has been already observed that Ashvina the dual in number is one deity; for, he is represented with two hands in the Yajurveda, Chapter 11, verse 9—Ashwinor bahubhyam. The word also denotes day and night, the heaven and earth. Some commentators have rendered it by the husband and wife. We have uniformly translated it into the Father-Mother as a name of God. In giving Sanscrit equivalents, singulars are used for duals in passages where one deity is meant, but two names are used thereof.

*For the etymologies of these as given by Sri Krishna Himself to Arjuna, see the Mahabharata, Shanti Parva, Sec. 342.

"Vishwey Devah means all the learned souls. It occurs in verse 45, where they are said to worship God. They are not to be worshipped in place of God. Usha means the dawn or twilight in common language. Mythology describes Usha as a goddess, driving the chariot of the sun. Here Usha is mentioned as the daughter of heaven—Diva duhita, which no doubt spiritual knowledge is, as it embodies the ideas, which fly from the brain of God. But some epithets imply that it is also a name of God. Thus there is no polytheism or plurality of gods to be worshipped in the Vedas."

Anent Gods I have to say something from my actual experience. I see all the separate, intertwined, inter-convertible, inter-dependent gods of the Vedic-classical pantheon not only (1) in Godhead but also (2) in the stars and planets, (3) in the Bhutas, (4) in my body—Indriyas, Pranas, parts of the physical structure, (5) in my thoughts and emotions I do see them working simultaneously and compresently in these 5 planes; I see them (6) in the races, (6) in the climes, (7) in the times. I am all the gods, at once and, as a whole, by turns. To me they are cosmic functional names-forms, universal in their "application." In and as the trees, mountains, rivers, planes of thought and emotion, viewpoints, in and as my hands and feet and eyes, etc., I see them thriving and co-operating with me, and demanding my attention, participation, prayer and praise, as fully as they did from the Greeks and the Egyptians and the Hittites and the Aryans and the Dravidians. I am all the races by turn or compresently, all the countries. I am *asura* and *deva*. If I deny do they cease to exist? Godhead is not one function-name; It is all the names. It is therefore sheer calumny to assert that the Hindu or the Greek worshipped gods, who are powers of nature. They contemplated this multiplicity as a correlated, integrated whole one, with degreed order in it, worked, revolved and rotated by all-embracing laws and principles and ideas, which in relation to Godhead are gods. They inter-penetrate our very Being. How can we escape them that form our warp and woof!

"The names of Deities mentioned in the Gospel by St. Medhatithi are—Agni, Dwara Devi, Usha, Saraswati, Twashta, Vanaspati, Indra, Vayu, Vrihaspati, Mitra, Pusha, Aditya, Surya, Maruta, Dravinoda, Varuna, Soma and Ashwina. Of these, Agni, Saraswati, Indra, Vayu, Varuna, Soma, Ashwina and Mitra occurred in the 1st Gospel by St. Madhu-Chhanda. They were explained there as the names of one God, indicating His different attributes, *vide* page 350. The names, which are used in this 2nd Gospel by St. Medha-tithi are Dwara Devi, Usha, Twashta, Vanaspati, Vrihaspati, Pusha, Aditya, Surya, Maruta and Dravinoda. Dwara Devi (=Dwaraka or Dwara-vati of Sri Krishna. M.S.) used in ch. I, verse 128, means divine means which promote prosperity. Usha ch. I, ver. 129 means dawn of spirituality. Twashta, ch. I, ver. 132, means an analyst or maker, hence God. In mythology, he is a god who makes the world, literally a carpenter. Vanaspati, ch. I, ver. 133, means the lord of the vegetable kingdom

hence God. (Vana : a forest, and pati : a lord.) In common parlance, it means plants. Vrihaspati, ch. I, ver. 137, means the Great Lord. In astronomy it means Jupiter. In mythology it is the name of a sage, the preceptor of gods. Pusha, ch. I, ver. 137, means the nourisher, Moon, Ceres or Proserpine in Roman Mythology. Aditya, ch. I, verse. 137, means the sun, constellations when plural, also undecayable, hence God. Surya, ch. I, verse. 143, means God, producer, the sun. Marutha, ch. I, ver. 186, means departed spirits, angels, storm gods in mythology. The XIX hymn describes them at length, *vide* Introduction, page 381, for their origin and mythology. Dravinoda, ch. I, ver. 153—155, means the giver of wealth, hence God. *Thus all these words are significant, and not proper nouns, indicative of so many deities.* The charge, therefore, of the plurality of gods, that is often laid at the door of the Veda, has originated in ignorance and hearsay. Honesty in knowledge never hazards a gratuitous charge against a book or system without a thorough comprehension of it. It is the sectarians that calumnise other systems of faith to get a footing in a foolish heart. The cyclopædic learning of Vedic prophets is an irrefutable proof of their freedom from the absurdity and imposture of sectarianism. No charge is admissible without an assurance of the thorough understanding of their language. The religion of the Veda is the worship of the Supreme Being in spirit. There is no charlatanism of religious sects, prevalent among the common people.

“ The crowning doctrine of the religion, taught by the Veda, is the establishment of communion with God, while man is on earth. This realisation of God is called sakshatkara in Sanskrit.

“ St. Medha-tithi's Upakhyanam is a splendid exposition of the method of communion. It is facilitated by the glaring fact, met with in studying the Vedic lore, that the teaching is unadulterated with the venom of sectarianism, whose great aspiration is the establishment of the godhead of sectarian teachers. It is the numerous religious sects that take away man's thoughts from the contemplation of God's glory, shining in nature, and tie them to manism, *which is the eclipse of the Divine Sun.* The repeated untiring reference to physical=spiritual phenomena in the empire of nature inures the mind to ecstatic pleasure in reading the living hieroglyphs, in which God, our Common Father-Mother, writes His message to us on the ever-renewing sheet of nature. The Veda talks of no temple or synagogue, made with human hands. But, on the contrary, *the constantly recurring truth in fire, air, water, earth, ether, the sun, moon, stars, electricity, vegetation, clouds, thunder, currents, dawn, animals is never withheld from our mental view.* When the Vedic verses are thoroughly mastered *their articulation presents, not the letters or sounds of the verses, but the objects signified by them to the mind.* It is somewhat painful at first ; but daily repetition makes it easy and the mind begins to see the subjects of the Veda verses clearly, to its great delight.”

†In the 'image' of the Lord Vasudeva the various Avataras with their corresponding Nakshatras and functional divya names are located thus.

<i>Name</i>	<i>Limb</i>	<i>Asterism</i>	<i>Avatara</i>
(Namo) Visvadaraya	Feet	Mula	
Anantaya	Ankles of the Leg	Rohini	
Varadaya	Shanks, Ankles to the knees and the knees	Asvini	
Sivaya	Thighs	Purva Asadha and Uttara Asadha	
Panchasaraya	Organ of Genera- tion	Purva Phalguni and Uttara Phalguni	
Sarngadharaya	Waist	Krittika	Vishnu
Keshinisudanaya	Ribs	Purvabhadrapada Uttarabhadra- pada	
Damodaraya	Arm-pits	Revati	
Madhavaya	Chest	Anuradha	
Aghaughavidhvamsakaraya	Back	Dhanishtha	
Sri Sankhachakrasigadadharaya	Arms	Visakha	
Madhusudanaya	Hands	Hasta	
Samnamadhisaya	Tips of the Fingers	Punarvasu	
Matsyaya	Nails	Aslesha	Matsya
Kurmaya Kurmasya	Throat and Feet	Jyestha	Kurma
Varahaya	Ears	Sravana	Varaha
Nrisimhaya Dhanavasudanaya	Mouth	Pusya	Nrisinha
Karanavasuanaya	Fore of the Teeth	Svati	Vamana
Bhargavanandanaya	Gullet of the Mouth	Satabhisha	Parasurama
Ramaya	Nose	Magha	Raghunandana Rama
Ramaya Vighurnitaksaya	Eyes	Mrigasire	Balarama
Buddhaya Santaya	Forehead	Chitra	Buddha
Visvesvara Kalkirupine	Head	Bharani	Kalki
Haraye	Hair	Ardra	Purushottama

†R. Shamashastry : Dhritarashtra is the moon ; his 100 sons are 100 asterisms making up the 27 constellations, personified as one Gandhari. Pandu is also the moon and his 5 sons are Yudhishthira by the boon of Yama, the deity of Bharani asterism, Bhama due to Vayu, deity of Svati ; Arjuna born under the influence of Indra, or Aryaman, deity of Phalguni. Y. is Saturn ; Bh. is Mars ; Arjuna is Jupiter. R.V X, 85-Magha and Satabhishaj were the seats of summer and winter solstices Jupiter is an Angirasa, Krishnashavasi is the moon. Krittika and Vishakha are the seat of equinoxes.

This "Man" or Purusha is one of the three Purushas we see in the Heaven and the three differ in the order. This is the Nakshatra Purusha ; there are the Sun (Aditya) Purusha and the Moon (Soma) Purusha.

Two more lists of correspondents from the Matsya Purana are very significant :

Sankara should be worshipped on the 8th day of the dark fortnight in the month of Margasirsa ; Sambhu, in Pausa ; Mahesvara, in Magha ; Sthanu, in Chaitra ; Siva, in Vaisakha ; Pasupati, in Jyestha ; Ugra, in Asadha ; Sarva, in Sravana ; Trayambaka, in Bhadra ; Hara, in Asadha ; Isana, in Kartika.

The worshipper should feast the learned and the pious from Margasirsa after an interval of two months under the following trees :

<i>Months</i>	<i>Trees (Metaphysical, Astral, Physical ; trees in time, space and cause)</i>
Margasirsa, Pausa	... Asvattha
Magha, Phalguna	... Vata
Chaitra, Vaisakha	... Udumbara
Jyaistha, Asadha	... Plaksa
Sravana, Bhadra	... Palasa (butea frondosa)
Asvina, Kartika	.. Jambu

By contemplation, praise, prayer stones and rivers and trees are converted into Pranas, Pranas into Devas, Devas into Self.

Moon and Vishnu are equated, they are interconvertible.

These equations are the essence of Cosmic Wisdom ; Sir Arthur Keith pooh-poohs them in one place and admits their importance in another, within a few pages of one another. The real secret of traditional wisdom lies here. These functional equivalents from different planes are not only assembled at Yajnas, to be contemplated till a sense of cosmic unity fills the sacrificer, but are sometimes substituted one for the other in talking of the same plane, to show their interconvertibility, producing a kind of synesthesia,—mixed metaphors and transferred epithets. To the unwary reader they cause confusion. Where an idea is meant, a mountain or a river is named ; where a viewpoint is to be indicated, a Rishi is mentioned ; where a metaphysical relation is implied, a physical connection is established ; with the result that important key-words have come to possess meanings relating to several different planes and spheres, showing how the correspondence, equivalence, interpenetration, compresence and inter-convertibility is universal. Further, such a correspondence has the ultimate object of showing the "—ness" of physical objects and events. For instance, the riveriness of a river is divine emanation and human utterance, the correspondency of 'use' being the 'flowing.' The mountaininess of a mountain is divine condensation, aggregation and human conservation, the common use being "the gathering in." The Tree-ness is reversed Expansion.

CHAPTER VIII

New Light on Sri Krishna

Before I proceed further, having closed the general chapters of Vol. I, I am anxious to reveal what new light is thrown on Sri Krishna and the Gita besides by my intuition, by the Purana, Itihasa and Upanishad texts ; new light which removes all doubts regarding the Unity of the multiplanal aspects of the Person-Pattern of *Sri Krishna. (Madhusudana=Madhuchhandas) and of the Person-Pattern of His Gita or Samvada. This I do hasten to do, even before I detail the criticisms levelled against both by Jacobi and his blind †followers. The internal textual evidence throwing new light issues from the Mahabharata Vana=Aranyaka=Abhigamana=Virata Parvas. My new way of studying the texts will be soon apparent to the reader. The requisite quotations are provided with a running

*Chh Up., III, 4,1—3: Its northern rays are the *Madhu-nadis* to the north; the *Atharvangirasa* are the *Madhukrutas*, the Itihasa-Purana are the Pushpa, flower. Those *Apah* (waters) are the *Amrita*! The Atharvangirasa *abhutapta*-ed the Itihasa-Purana; from these were pressed out, proceeded, as *rasa*, Yasha, Teja, Indriyas, Virya, Anna, etc. It (all that flowed out was one) flowed out; sought-refuge in the north of Aditya. This that is the Param Krishna Rupa in the Aditya is that (Madhu).

†Here are precious specimens of that criticism. "Vasudeva—Krishna was originally a local or tribal chief who was defied, or a legendary Saint of the Vishnu—Satvatas whom he taught a monotheistic religion, that he lived in the 6th century B.C., that originally he was quite different from the Krishna of whom a tradition is supposed to exist from the time of the Rigveda and Chhandogya Upanishad as a seer, a teacher, that Vasudeva became identified with Vishnu earlier than with Krishna and that his legends came to be mixed up.

"The identity of the Vedic Krishna with the Epic Krishna is not at all supported by the Puranic tradition. We have no description either in the Epic or in the Purana, of Krishna as a seer of Vedic Mantras or as a pupil of an Upanishadic seer."

The writer neither believes in the identifications, nor in the many equivalent names of the same Rishi-category, nor has he seen the Puranic statement of so many vedic Rishis having taught Sri Krishna and Baladeva, nor again does he accept that Krishna is mentioned in a hymn in Rig-Veda by Krishna as a Devata too. All these points are discussed at length by me in Vol. II, Textual Studies. He should at least have gone behind the names into the ideas that they represent for what else is the Lord or can He be but the Father of the Cosmic body=Visvakaya and the son of Vasudeva=This All=the Shining One.

"In the Puranic tradition the name of Vasudeva—Krishna's teacher is given as Kasya Samdipani of Avanti and that of his initiator as Garga. As a Krishna, father of Vishvakaya, is mentioned in the Rig-Veda i. 116/23 and i. 117/7, and Krishna Harita in Aitareya Aranyaka, iii. 2/6, it is clear that Krishna is not an uncommon non-divine name but the attempts to connect or identify these Krishnas or to establish the tradition of a sage Krishna from the time of Chhandogya Upanishad have not so far proved very successful. All that can be said without dogmatism is that there are the Vedic and Upanishadic Krishnas, on the one hand, and the epic and Puranic Krishna, son of Vasudeva, on the other."

As if before the present chaturyugi, Krishna had not for an infinite number of times appeared in the infinite Dvaparas, and that the Veda as cosmic Archetypal knowledge could not cover within its three steps and the fourth all the information and identities and correspondences of this eighth form of His. MS.

"It would be too much to maintain that the doctrines taught by Ghora Angirasa formed the kernel of the poem known as the Bhagavadgita."

commentary ; this does not interfere with the unity and the original course of the Itihasa—Upanishad statements.

The persons who speak are in turn, Saunaka, Yudhishtira, Arjuna and Draupadi. The last three are admittedly historical personages whose words on the Person and Deeds of Sri Krishna should be above impeachment or even suspicion. We get their total vision of Him not only as what they saw of Him in history and in the heavens but as what they realized Him within themselves.

A wonderful explanation, the only effective one I have come across, which supports my own intuition, comes from the Mahabharata, Vana Parva. It is Sir P. C. Ray, the translator, who catches the beam and expands it in his footnote.

“ It is by virtue of their wealth of Yoga that the Rudras and the Sadhyas and the Adityas and the Vasus and the twin Aswins rule the creatures,” said *Saunaka*. “ O Bharata, entirely refraining from action with motive, strive, to attain success in Yoga and by ascetic austerities ! ”

रुद्राः साध्यास्तथादित्या वसवोऽथ तथाश्विनौ ।

योगैश्वर्येण संयुक्ता धारयन्ति प्रजा इमाः ॥

तदिदं वेदवचनं कुरु कर्म व्यजेति च ।

तस्माद्धर्मानिमान् सर्वन्नाभिमानात् समाचरेत् ॥

This is exactly what Sri Krishna teaches Arjuna before he teaches Yudhishtira and just what Yudhishtira teaches others. You see, every one here is a great teacher and a great disciple and has in essentials the same message and method of Brahma Vidya to learn and to teach. Every one and everything—every space-time—causation phase.

On Yoga, P. C. Ray comments: This Yoga consists in their case of a combination of attributes by negation of the contrary ones, i.e., by renunciation of motives in all they do. *This whole world exists and moves and departs by and through Yoga.* The up-holders and the destroyers from the Devas to the Rishis, all achieved their task by disinterested, dispassionate natural Sahaja action. In Yoga there is a double movement, of uniting to one, and of detaching from the other, a descent-ascent motion-rest.

Saunaka further elaborates the truth about Yoga in the same Parva :

“ The Vedas enjoin, act, but renounce (interest in) action. Therefore, shouldst thou act, renouncing Abhimana.”

In Yoga the sun and the moon categories play a great part. Here is new light on sun-moon, Prana-Apana, Ida-Pingala, etc.

“ Like a father Savitri took compassion and going first into the northern

declension, drew up water by his rays and coming back to the southern declension, stayed over the earth, with his *heat* centred in himself. And while the sun so stayed over the earth (=Bharata, Logos, etc.), the lord of vegetable world (moon), converting the effects of the solar heat into clouds and pouring them down in the shape of water, caused plants to spring up. Thus it is the sun himself, who drenched by the lunar influence, is transformed upon the sprouting of seeds, into holy vegetables furnished with the *six* tastes. And it is these which constitute the food of all creatures upon the earth. Thus the food that supporteth the lives of creatures is instinct with solar energy, and the sun is therefore the father of all creatures."

The celestial Sun is the Vyasa. Here are 108 names of the sun, whom Yudhishtira praises; pick out those which are common to the moon and to the agni and to others, remembering that the sun-category manifests itself in further objectivations as all those others which are therefore its derivatives, relations, sons, daughters, grand-daughters. It is the root-and-function equivalence which the list reveals.

1. Surya, 2. Aryyaman, 3. Bhaga, 4. Tvashta, 5. Pusha, 6. Arka, 7. Savita, 8. Ravi, 9. Gabhastman, 10. Aja, 11. Kala, 12. Mrityu, 13. Dhata, 14. Prabha-kara, 15. Prithivi, 16. Apa, 17. Teja, 18. Kham, 19. Vayu, 20. Parayana, 21. Soma, 22. Vrihaspati, 23. Sukra, 24. Budha, 25. Angaraka, 26. Indra, 27. Vivasvan, 28. Diptanshu, 29. Suchi, 30. Sauri, 31. Shanaischara, 32. Brahma, 33. Visnu, 34. Rudra, 35. Skanda, 36. Vaisnavana, 37. Yama, 38. Vaidyutagni, 39. Jatharagni, 40. Aindhana, 41. Tejasampati, 42. Dharmadhvaja, 43. Veda-Kartta, 44. Vedanga, 45. Veda-Vahana, 46. Krita, 47. Tieta, 48. Dvapara, 49. Kali, full of every impurity, 50. Kala, 51. Kastha, 52. Muhurta, 53. Kshappa, 54. Yama, 55. Kashana, 56. Samvat sara-Kara, 57. Asvatha, 58. Kalacakra, 59. Vibhavasv, 60. Purusha, 61. Shashvata, 62. Yogi, 63. Vyaktavyakta, 64. Sanatana, 65. Kaladhyakhsha, 66. Prajadhyakhsha, 67. Visvakarman, 68. Tamonuda, 69. Varuna, 70. Sagara, 71. Anshu, 72. Jimuta, 73. Jivana, 74. Ariha, 75. Bhutash-
raya, 76. Bhutapati, 77. Sarvalokanamaskrita, 78. Srashta, 79. Samvartaka, 80. Vahni, 81. Sarvasyadi, 82. Alolupa, 83. Ananta, 84. Kapila, 85. Bhanu, 86. Kamada, 87. Sarvatomukha, 88. Jaya, 89. Vishala, 90. Varada, 91. Sarvadhatusichita, 92. Manas, 93. Suparna, 94. Bhutadi, 95. Shighraga, 96. Pranadharana, 97. Dhanvantari, 98. Dhurmaketu, 99. Adideva, 100. Aditisuta, 101. Dvada-shatma, 102. Aravindaksa, 103. Pita, 104. Mata, 105. Pitamaha, 106. Svargadvara, 107. Prajadvara, 108. Mokshadvara, 109. Trivishatpa, 110. Dehakartta, 111. Pra-shantatman, 112. Vishvatma, 113. Vishvatomukha, 114. Characharatma, 115. Sukh-shmatma, 116. Maitreya, 117. Karunanvita.

There are the 108 names of Surya of immeasurable energy as told by the Svayambhu.

What poetry, what history, what biography, what geography, what philosophy, what philology, what ethnography, what botany, what geology, what mythology, what symbology, what biology, what mysticism, what physics in this mere list. No wonder Vaisampayana adds :

“ For the acquisition of prosperity I bow down to thee, O Bhaskara, blazing like unto gold or fire...*He that with fixed attention reciteth this hymn at sunrise, obtaineth wife and offspring and riches and the memory of his former existence and by reciting this hymn a person attaineth patience and memory.* Let a man concentrating his mind recite this hymn. By doing so he shall be proof against grief and forest-fire and ocean and every object of desire shall be his.” Yes, this hymn is enough, enough, enough for Moksha too. What has this list to do with Sri Krishna or Yoga or Bhagavad Gita? Why, every thing. Here is proof that every character of the Mahabharata is a Yogisvara, though for a part he may be doing this or that; that every item of action in the Great Bharata is a Yogaic action and that every bit of discourse in it is brimful of the same content as is the Krishnarjuna discourse. Those who scoff at the physical (intellectual, only in the third degree, at the third stage) side of Yogabhyasa should note this :

“ And touching the water of the Ganges, the virtuous Yudhishtira *with senses under complete control* and depending upon air alone for his sustenance, stood there with rapt soul engaged in Pranayama. And having purified himself and restrained his speech, he began the hymn of praise (to the Sun).”

The alleged synthesis or syncretism of Sankhya-Yoga-Vedanta by some obtrusive rationalist is smelt in the Gita! Blasted be these blind and blinding scholars. Every bit of Mahabharata is a Gita and every character, a Krishna-phase. Here is Vana Parva and here is Yudhishtira. He cannot tell a lie. He is your most historical person. He is not a stickler for synthesis. He has no Radhakrishnonian flare for binding together the East and the West. Why does he not see any difference between Sun and Krishna, Yoga and Sankhya, Vishnu and Brahma, Prajapati and Rudra. Why are these old Hindus so blissfully neglectful of the differences over which we moderners thrive—which differences alas are but differences of names—functional and attributive?

Here is what this most unscholarly fool of Yudhishtira says to the Sun, all what Sri Krishna claims for Himself later :

त्वं भानो जगतश्चक्षुस्त्वमात्मा सर्वेदहिनाम् ।
 त्वं योनिः सर्वभूतानां त्वमाचार क्रियावताम् ॥
 त्वं गतिः सर्वसाङ्गयानां योगिनां त्वं परायणम् ।
 अनाज्ञाप्रवृत्तित्वं त्वं गतिस्त्वं मुमुक्षताम् ॥

"Thou art the *refuge* of those versed in the *Sankhya philosophy* and thou art the *support* of the *Yogins*. Thou art the *refuge* of those wishing for *emancipation*. Thou sustainest and *discoverest* the world and sanctifiest=making holy by sacrifice (Mark this word for I have emphasized it for the first time under my "The Sacredness of things and Sri Krishna." MS.) and supportest it *from pure compassion*.

"Brahmanas versed in the *Vedas* appearing before thee adore thee in due time reciting the hymns from the *respective branches* they prefer (branches=angles of vision, corresponding phases. MS.).

"The Siddhas and the Charanas and the Gandharvas and the Yaksas and the Guhykas and the Nagas (the six of the six Chakras, six seasons, etc. MS.) desirous of obtaining *boons* follow thy car coursing through the skies. (Worldly and Divine wisdom as well as law are written in the skies by the hand of Him in the sun. MS.)

"All light is in thou. In thee are the elements and all intelligence and knowledge and asceticism and the ascetic properties (*Anima, Laghima, etc.*). Thou art called *Indra*, thou art *Visnu*, thou art *Brahma*, thou art *Prajapati*. (Mark the difference between thou art called and thou art. MS.)

"Thou art fire and thou art the subtle mind."

त्वामिन्द्रमाहुस्त्वं विष्णुस्त्वं रुद्रस्त्वं प्रजापतिः ।

त्वमग्निस्त्वं मनः सूक्ष्मं प्रभुस्त्वं ब्रह्मशश्वतम् ॥

त्वं हंसः सविता भानुरंशुमाली वृषाकपिः ।

विवस्वान्मिहिरः पूषा मित्रो धर्मस्तथैव च ॥

सहस्ररश्मिरादित्यस्तपनस्त्वं गवाम्पतिः ।

मार्त्तण्डोऽर्को रविः सूर्यः शरण्यो दिनकृतथा ॥

दिवाकरः सप्तसप्तिर्धामकेशी विरोचनः ।

आशुगामी तमोन्नश्च हरिताश्वश्च कीर्त्तसे ॥

"Thou art *Brahma*, *Hansa*, *Savitri*, *Bhanu*, *Ansumalin* and *Vrishakapi*. Thou art *Vivasvan*, *Mihira*, *Pusha*, *Mitra* and *Dharma*. Thou art *Martanda* and *Divakara* and *Saptasapti* and *Dhumakesin* and *Virochana*."

Mark, neither *Mihira* nor *Vrishakapi* nor *Martanda* nor *Virochana* nor *Dhanvantari* were "historical." They are sun-phases and whosoever wrote under inspiration those books and treatises and commentaries, etc., going under their names had by *Yoga* become *Dhanvantari*, etc., by *having looked at the Truth from that point of view and for that purpose*.

"He that reverentially adoreth *bhaktiya* thee on the 6th or the 7th lunar day with humility and tranquility of mind, obtaineth the grace of *Lakshmi*."

A friend says that Arjuna for the first time learnt Truth at the feet of Krishna in the battlefield. Was Arjuna really a doubter? Did he not know enough of Sri Krishna and His Yoga or "the Song of Higher Life." Alas! Both Arjuna and Krishna have been sadly under-rated and the importance of Gita as a form (dialogic) exaggerated; there are many other Gitas and many other forms in which Brahnavidya is traditionally, mystically propounded.

In the Arjunabhigamana Parva Arjuna had already addressed Sri Krishna thus long before Gita was expounded to him by Sri Krishna. Mark the time of the address, the place, the names of Krishna Arjuna employs and his references to Sri Krishna's "past lives."

"In days of old, thou, O Krishna, hadst *wandered on the Gandhamadana Mountains for 10,000 years as a Muni having his home where evening fell! Living upon water alone thou hadst in days of old also dwelt for full 11,000 years by the lake of Pushkara! And O slayer of Madhu, with arms upraised and standing on one leg, thou had passed 100 years on the high hills of Badari (Badarika) living all the while upon air. And leaving aside thy upper garment with body emaciated and looking like a bundle of reeds, thou hadst lived on the banks of the Saraswati, employed in thy sacrifice for 12 years. And O Krishna of mighty energy, in observance of thy vow, thou hadst stood on one leg for the length of 1000 years of the celestials on the plains of Prabhasa which it behoveth the visitors to visit. Vyasa hath told me that thou art the cause of the creation and its course!*" (Mark the course MS)

लोकप्रवृत्तिहेतोस्त्वमिति व्यासो ममाब्रवीत् ।

Is all this account an interpolation? Is Arjuna telling a lie about Vyasa enlightening him as to who Sri Krishna was! Is all this account of the previous lives of Sri Krishna just a conundrum or tommy rot? How did Arjuna come to know of the past lives of Sri Krishna and what does that asceticism of Krishna convey? Where and what are the mountain, the lake, the plain, the trees, and the leg? Could not this plain Indian for once talk in human terms and figures and with a historical-realistic background? Where does the reader locate these places and what interpretation does he put on the contents of Arjuna's mind after having further heard from Arjuna as follows:—

क्षेत्रज्ञः सर्वभूतानामादिरन्तश्च केशव ।

निधानं तपसां कृष्ण यज्ञस्त्वञ्च सनातनः ॥

"O Kesava, the Lord of Ksetra. (Ha! ha!! ha!!! so your Gita is here anticipated in entirety. What does Aurobindo ji say to these philosophizings of Arjuna even before Gita was delivered to him at Kuruksetra. It need not have been delivered to him; he would have been none the worse for it. Note the commentary of Nilakantha on Ksetra, as given by Sri P. C. Ray.)

Nilakantha explains Ksetra as including Mahabhutas, consciousness, intellect,

the unmanifest, the ten senses, the five objects of the senses, the combinations of elements and chaitanya. "Thou art the mover of all minds, and the beginning and end of all things. All asceticism resteth in thee and thou too art the embodiment of *all sacrifices, and the eternal one!* Slaying the Asura Naraka, offspring of the earth's first begotten, thou hadst obtained his ear-rings and preformed, O Krishna, the first horse-sacrifice. *Thou hadst slain all the Daityas and Danavas and giving the lord of Sachi the sovereignty of the universe, thou hast, O Kesava of mighty arms, taken thy birth among men.*

ततः सर्वेश्वरत्वेऽब्रह्म सम्प्रदाय शचीयते ।

मानवेषु महाबाहो प्रादुर्भूतेऽसि केशव ॥

स त्वं नारायणो भूत्वा हरिरासीः परन्तप ।

"O slayer of foes, having floated on the primordial waters thou subsequently (in psycholical time = degree. MS.) became 1. Hari (=the developed seed that is to expand into the vast whole of the Universe. P. C. Ray.) and 2. Brahma and 3. Surya (Supernal Sun. MS.) and 4. Dharma and 5. Dhatri and 6. Yama and 7. Anala and 8. Vayu and 9. Vaisravana and 10. Rudra and 11. Kala and 12. the firmament and 13. the earth, and 14. the ten directions." (Time-space-cause, Person, Form, etc., MS.) Did Arjuna think Rudra, Name—Form—Nimitta, to be outside the Aryan—God-man's contemplative power, as an attributive, functional Name—Entity—category of the One? Did he "adopt" this God from the non-Aryans and fit it in? Was he not aware that his ancestors had adopted it from the Dravidians, etc.? Alas! our scholars would limit even the Lord in His Vyahritis and would assert that surely these poor thinkers—Rishis and Avataras—could not conceive Rudrahood—whether it be fit for the "Aryan", the "Man"—both celestial, Archetypal, typal, being another question. (See more in the Shanti Parva on His Names in my Preface.)

"O slayer of Madhu, in the forest of Chitraratha thou didst gratify with thy sacrifice the chief of all the gods. Thou at each sacrifice offered according to shares, gold by hundreds and thousands. *Becoming the son of Aditi* thou hast been known as the younger brother of Indra! Even while a child thou didst in consequence of thy energy fill by three steps only, the heaven, the firmament and the earth ... covering...thou didst dwell in the body of Sun and afflict him with thy own splendour. In thy incarnations on those thousand occasions thou hast slain sinful astakas by thousand.*"† So the glorification of Krishna, his upliftment to deityhood has not been

* अदितेरपि त्रैलोक्यमत्ययादवनन्दन ।

त्वं विष्णुरितिविख्यात इन्द्रादवरजो विशुः ॥

† प्राग्भावसदृशेषु तेषु तेषु त्वया विभो ।

अधर्मवृक्षयः कृष्या निहताः शतशोऽसुराः ॥

carried out by poor Yadavas or Pandavas after Krishna was dead or after he had helped the Pandavas and aided the Yadavas, but long before that, Arjuna had seen Krishna in His true colours. We have done less than Arjuna did, and why should at this stage—Abhigamana Parva—Arjuna have *Vyasified Krishna* so much and so fully and *multiplanally and multi-temporally*? This fellow seems to know dashed too much for our scholars to swallow. "By destroying the *Mauravas* and the *Pacas*, and slaying *Nisunda* and *Naraka* thou hast again rendered safe the road to Pragjyotisha. Thou hast slain *Ahvriti* and *Jaruthi* and *Kratha* and *Shishupala* with his adherents and *Jarasandha* and *Saivya* and *Satadhanvan*! And on thy *Car* roaring like unto *clouds* and effulgent like the *Sun*, thou didst obtain for thy *queen* the daughter of *Bhoja*, defeating *Rukmi* in battle. Thou didst in fury slay *Indradyumna* and the *Yavana* (was it a Greek? MS.) called *Kaseruman*! And slaying *Salwa*, the Lord of Saubha, thou didst destroy that city of Saubha itself! At *Iravati* thou hast slain king *Bhoja* equal unto *Karttavirya* in battle and both *Gopati* and *Talaketu* have also been slain by thee. Thou hast also appropriated unto thyself the sacred city of *Dvaraka*, abounding in wealth agreeable unto the *Rishis themselves*, and thou wilt submerge it at the end within the *Ocean*."

So Arjuna indulges in prophesies; also he can look into the future as he has looked into His past, and see the whole Krishna Pattern and the Divine plan of Krishna; he can see, delve into the motives and future machinations of Sri Krishna. If Arjuna could know Sri Krishna's plans, surely Sri Krishna Himself and the lord God could know the Past—Present—Future Compresent Plans of All.

"How can crookedness (What say Garbe and Keith and their followers. MS.) be in thee, devoid as thou art, thou of the *Dasarha* race, of anger and envy and untruth and cruelty (This of the Man who had slain so many! MS.)? Thou knowest no deterioration, all the *Rishis* coming unto Thee seated in thy glory as the sacrificial ground seek protection of thee. Thou slayest at the end of the *Yuga* containing all things and withdrawing this universe into thy own self. Thou of *Vrishni* race . . . When the dreadful *Danavas*, *Madhu* and *Kaitabha* were bent on slaying *Brahma*, thou wert angry; from thy forehead, O *Hari*, sprang *Sambhu*, the holder of the trident (Non-Aryan?). Thus these two foremost of the deities (*Brahma* and *Sambhu*) have sprung from thy body in order to do thy work. Even *Narada* it was who hath told me this. The deeds thou hast performed while still a boy having recourse to thy might and aided by *Baladeva* have never before been done by others. Thou didst even dwell in *Kailasha*, accompanied by *Brahmanas*."

Vaisampayana calls *Pandava*, the soul of Krishna. *Janardhana* says to Arjuna: Thou art mine and I am thine. Thou art *Nara* and I am *Narayana* or *Hari* (So even Sri Krishna indulges in equations! MS.) We are the *Rishis* *Nara* and *Narayana* born in the world of men for a special purpose. Thou art from me and I am from thee.

All this passed between Arjuna and Krishna in the midst of that assembly

of brave kings. Now speaks the Panchali to Sri Krishna. She too knows damned too much; even her own previous birth! And the pre-natal relations of her husbands!!! Listen.

"Asita and Devala (Vedic Rishis=viewpoints. MS.) have said that in the matter of creation of all things thou hast been indicated as the only Prajapati and the creator of all the world. Jamadagnya (Where is the ref., ask our scholars? MS.) said that thou art Vishnu (What says our Dr. De to this assertion of Draupadi, who insists on there having been 4 Krishnas? MS.) and that thou art Sacrifice, the sacrificer and he for whom the sacrifice is performed!!!

विष्णुस्त्वमसि दुर्द्धर्षं त्वं यज्ञो मधूसूदन ।

(Where Yajna is concerned, He is Madhu (=Soma) Sudana (=Presser). MS)

यष्टा त्वमसि यष्टव्यो जामदग्न्यो यथाब्रवीत् ।

And naturally, correspondentially enough, the Seer of Him as Yajna is Jamadagni!!! Next comes another plane, new point, principle and category; the Darshana and the Rishi and the Devata consequently change, correspondentially:

ऋषयस्त्वां क्षमामाहुः सत्यञ्च पुरुषोत्तम ।

सत्ययज्ञोऽसि संभूतः कश्यपस्त्वां यथाब्रवीत् ॥

So it is not Sri Krishna Himself who has in the Gita propounded for the first time the Purushottama doctrine, so much emphasized by Aurobindo but poor Draupadi who did it and even before her Kashyapa, who seems to have been studied sedulously by her!!! What say these brilliant scholars about this same Kashyapa having incarnated as Vasudeva, father of Sri Krishna? "O Purushottama, the Rishis indicate thee as Satya and Kshama (just what Sri Krishna calls Himself in Chapter X I have commented on later in these pages)! Kashyapa hath said that thou art Yajna sprung from Satya." What about this Sambhuta? Obviously Draupadi also believed that Krishna, Vishnu, Siva were not different Aryan and non-Aryan deities jumbled up, synthesized. But she was not a scholar from Oxford, Dacca, Lucknow or Dakhnesvara.

साध्यानामपि देवानां शिवानामीश्वरेश्वर ।

भूतभावन भूतेश यथा त्वां नारदोऽब्रवीत् ॥

The Rishi changes: He is Narada now; And the Devata also changes—Shiva; Isvara. Why are these two ever connected with Yoga and Sankhya and the non-Aryans! But nor Draupadi nor any one else sees any differences which loom large in our Kali-struck eyes.

"Narada calleth thee the God of Sadhyas and of the Sivas." Poor Draupadi's forgetting her reference books and fathering upon Narada Saivism. Narada, who was all for Vaisnavism, but she had not read Bhandarkar. Nor had she read Radha-

krishnan, otherwise she would not have made this stupid attempt to reconcile Brahma and Sankara and Vishnu and called the All and the whole as one and this and that, here and there as Krida ! an older word than Lila according to Dr. Commar-swami. In fact, it seems as if the Gita need not have been written; these praises of Sri Krishna by Draupadi and Arjuna in the Arjunabhigamana Parva were enough. Enough were these; and the later interpretations of Sri Krishna as a Vedic figure, as sun and moon, as orion, as Buddhi and Satya, as a Man-Yadu—all these might have been spared for she has brought within her sweep every phase of His. She is of course, Yajnaseni=Brahma Vidya=Vac Herself.

प्रज्जराङ्गुर शक्रार्थे देवं वृन्दैः पुनः पुनः ।

क्रीडसे त्वं नरव्याघ्र बाल क्रीडनकैरिव ॥ ५३ ॥

Wonder of wonders, most disconcerting for the modern scholars who would separate Krishna Avatara from Krishna Rishi. Draupadi patently enough knows this Yadava as a Rishi also!!! in addition to being Sanatana Puru-shottama and Vishnu and Siva.

Even the Lord God is a Rishi. Rishi means the Seer, the All-Seeing, Far-seeing, In-seeing one. Equivalent to Rishi is Paridrashta (Vichakhsham). Now the Purusha is called the Paridrashta. See also in Prasna Up., sixth question. Angirasas are the teachers of the Hridayagni; their true charita is Prana. From whom should He, Krishna disciple, learn of Himself as Agni=Prana except from Himself as Angirasa=the juice, the best of Angas=Sandipani=the well-kindler? Sri Krishna identifies Himself with the Angira Rishi in Gita, X, as the Vibhuti. Krishna Avatara is a vibhuti, so is Angirasa. The one learns from the other.

पारं द्रष्टुं त्वं षोडशकलाः पुरुषाययाः पुरुषं...॥

" O Tiger among men, thou repeatedly sportest with the Gods including Brahma and Sankara and Sakra even as children sporting with their toys !" Here is Krida=lila and Vrindavan in Vrindaiah. Obviously God had planned even the geographical positions and historical names, for Sri Krishna passes his boyhood of all places, in Vrinda where this krida and Vrindaiah can best, most fittingly be staged. A befitting functional name for the befitting attributive place, already set in India as a stage for this Player-Boy whose dice, actors, toys are your such serious gods as Brahma, Sankara and Sakra.

द्यौश्च ते शिरसा व्याप्ता पञ्चधाञ्च पृथिवी प्रभो ।

जठरं ते इमे लोकाः पुरुषोऽसि सनातनाः ॥

विद्यात्पोऽमितमानं तपसां भावेतात्मनां ।

आत्मदर्शनकृत्मानां ऋषीन्मसि सत्तमः ॥ ५५ ॥

Thou art Sarvottma Rishi among Rishis.

God of gods, Player, Rishi—what more is left ?

राजर्षीणां सुखदुःखसाक्षात्कारिणि त्वम् ।

सर्वधर्मोपपन्नानां त्वं गतिः पुरुषर्षभ ।

त्वं प्रभुरत्वं विभुश्च त्वं भूतात्मा त्वं विचेष्टसे ।

Draupadi anticipates the part Krishna is to play in respect of Arjuna. This God of gods, Player, Rishi is a good guide, friend of the Kshatriyas, being a good Kshatriya Himself.

Thou *Purusharashabha* art the gati of the Kshatriyas *who turn not their backs on the battlefield*. Thou art Prabhu, Vibhu and Bhutatma.

Why should not the astro-physical interpreters be provided with good ground by Draupadi in respect of the glory of Sri Krishna. With reference to them He is Mahabahu, as in respect of Purushas, Kshatriyas He is Purusharashabha, or in respect of Sadhyas, Devas and Rudras, He is Bhuteshu, or of Devas Brahma, Shankara and Indra, He is Narashreshtha, or of Rishigana, He is Purushot-tama, or in respect of Yajna and Bhakti, He is Madhusudana, Shaktishali, Krishna and Vishnu, or of creation, emanation (Srishtih), He is Bhagavan. "O Mahabahu, the lokapalas, lokas, Nakshatras, the ten directions, Akasha, Chandra and Surya are all established, supported by (=extension=shine=reflection=prati-shtha) Thee.

Not only among the mortals but among the immortals is He.

मर्त्यता चैव भूतानाममरत्वं दिवौकसाम् ।

त्वयि सर्वं महाबाहो लोककार्यं प्रतिष्ठितम् ॥

"I speak to thee out of Love (Pranya) and relate all my Duhkhas, O Madhusudana; Thou art indeed the *Isha* (The *Isopnishad* is here revealed. M. S.) of all Bhutas, be they *Divya* or *Manushah*."

Draupadi calls herself a Sakhi of Krishna who is addressed as Krishna and the (root) meaning and relation of whom with Herself is brought out in the word used for (her) having been dragged—*Krishyeta*. (He is Utkarshana, Karshana).

कथं तु भार्य्या पार्थानां तव कृष्ण सखी विभो ।

She is Sakhi, He is, in respect of that, Vibho.

वृष्ट्युत्पत्त्य भगिनी सभां कृष्येत मादृशी ॥

She is called Krishna in respect of His relationship with Her on the astro-physical plane, by Sri Krishna Himself in the course of His reply to her appeal.

Mark the names Arjuna uses for Sri Krishna in *Arjunabbigamanaparva*;

each name corresponds with, covers, the function or attribute or principle or category or plane or sphere described after the name.

Krishna—Muni—Gandhamadana Parvata, 10,000 years.

Krishna—Pushkara Kshetra, Jala, 110000

Madhusudana—Raised bhuja, Badari, Vriksha, Vayu, one foot.

Krishna, bank of Sarasvati river, 12 years, yajna.

Krishna, Prabhasa Kshetratirtha, One Foot, Tapas, 1000 divya years.

So much for Pravritti

Keshava, Mahabhuta, Panch Koshatmaka Kshetra, Adi, Anta, Tapa, Vidhana, Yajna, Rupa, Sanatana.

Mahabahu—Manushya, Indra, Pada.

Parantapa—Sthula, Sukhshama, Karana, Narayana, Hari,

स त्वं नारायणो भूत्वा हरि रासीः परन्तप ।

Purushottama—Brahma, Soma, Surya, Dharma, Dhata, Yama, Anala, Vayu, Kubera Rudra, Kala; Akasha, Prithivi, Disha, Charachara, Pujya, Ajanma, Srishta.

Madusudana—Devas, Yajnas, Tejas.

Krishna—Chaitrarathavana, Svarana-mudra, Yajna, 100000.

Yadavandana—Aditi's, son, Avatara, Indra, Upendra, Vishnu.

अदितेरपि पुत्रत्वमेत्य यादवनन्दन ।

त्वं विष्णु रितिबिख्यात इन्द्रादवरजो विभुः ॥

Parantapa—Krishna, Shishu, Rupa, Dyu, Akasha, Prithivi, Feet, Teja, Ullanghana.

[Shishu = Vamana]

So Arjuna knew the identification of Krishna = Vishnu = Vamana = Shishu.

Bhutatman—Foot, Aditya, Teja, Surya.

Krishna—thousands of Avataras, Killing of Asuras.

Bhagavan—Jaruthi town, Ahuti, Kratha, Shishupal, etc., Victory.

Janardana—Bhog-vilas-yukta, Dvaraka, Sea.

Madhusudana—Anger, Intoxication, Falsehood or Lawlessness, Meanness, Avinaya.

Achyuta—Rishis, Abhayapada.

Madhusudana—Jagat, Sankhshipta.

Vrishnavamshodbhava—Yoga, Adi, Nabhi Kamala, Brahma.

Hare—Danavas, Shulapani, Shambhu, Trilochana.

The One with three Names—Shambhu, Shulapani and Trilochana was born from Thee (Hare)—from Thy Lalata.

Narayana—Purvakala, Chaitrarathavana, Yajna,

Pundarikakhsha—Mahabali, Baladeva, Childhood, Kailasha Parvata, Brahmanas.

Let not the reader forget my central teaching. The Names of the Lord are Forms; behind this naming Him, behind each name stood and stands and will stand a particular type of realization of Him in the heart of the Seer-namer. These forms=powers=attributes of Him are eternal. Let not the reader think that the "gods" are no more alive and working. Each God still presides over his corresponding bit—amsa of time and space and cause, month, season, direction, plane, guna, air, water, earth. They are all there inspite of our denial. Our denial has hurt us alone, not them. Whosoever wishes can even to-day evoke any god=angel=asura he chooses, and establish Him as much in his heart as in a stone, a river, a tree, a mountain, a morning, a year. It is not enough to see God in 'thought' and 'emotion'. We must see Him in everything about us, see everything as a symbol, a projection, an objectification of an idea of His, a vyahriti of His, a Name of His; we must see Him in stars, in history, in lightning, in grammar, in politics, in war. I address those who still believe in gods, all gods in the one God.

We have read above about Sri Krishna as Vasudeva's son. Let us read in the Mahabharata about Devakisuta=Devakiputra=Devaki Nandana. In the Jarasandhaparva we find the liberated Rajas (who had been in the incarceration of Jarasandha) worship Sri Krishna, performing his Stuti thus :

नैतच्छिञ्चं महाबाहो त्वयि देवकिनन्दने ।

भीमार्जुनबलोपते धर्मस्य प्रतिपालनम् ॥

O Mahabahu, O Devakinandana. Later He is invoked as Yadunandana, Krishna, Purusha-shreshtha (=Purushottama, MS.).

When Sri Krishna arrives at Indraprastha, on the occasion of the Rajasuya sacrifice after Jarasandha had been killed, Yudhishtira during his talk with Him addresses Him as *Govinda and Hrishikesha*. Vedavyasa was present at that Yagna. On that occasion Narada too comes and says that Bhagavan Narayana (not Rishi this time! M.S.) has incarnated among the Yadus. He calls Sri Krishna Mahavishnu, Svayambhu, Hari.

The evidence of Shishupal who was the worst traducer of Sri Krishna, should certainly be considered. He calls Sri Krishna son of Vasudeva and says he is no Raja. "If you consider Krishna a Ritvika....." So there were people who considered Sri Krishna a Ritvika. Even *Shishupal* calls Krishna *Madhusudana*. *Why, he even calls Him Janardana*.

Yudhishthira says, no one understands Sri Krishna better than Bhishma. And what does Bhishma say :

न हि केवलमस्माकमयमर्च्यतमाऽच्युतः ।
त्रयाणामपि लोकानामर्चनीयो महाभुजः ॥
जगत्सर्वं च वार्ष्णेये निखिलेन प्रतिष्ठितम् ॥

Not that alone. Bhishma says Sri Krishna is a great comprehensor of Veda and Vedanga.

पूज्यतायां च गोविन्दे हेतु द्वावपि संस्थितौ ।
वेदवेदाङ्गविज्ञानं बलं चाऽप्यधिकं तथा ।
नृणां लोके हि कोऽत्योऽस्ति विशिष्टः केशवादृते ॥

Bhishma further calls Sri Krishna an *Acharya*.

तमिमं लोकं संपन्नमाचार्यं पितरं गुरुम् ।
सर्वे संचन्तुमर्हथ ॥

Yes, this Hrishikesha, adds Bhishma, is *Ritvika, Guru, Sanataka, Priya...*

कृष्ण एव हि लोकानां उत्पत्तिरपि चाऽप्ययः ।
कृष्ण हि कृते विश्वमिदं भूतं चराचरम् ॥
एष प्रकृतिव्यक्ता कर्ता चैव सनातनः ।
परमं सर्वं तेभ्यस्तस्मात्पूज्यतमेऽच्युतः ॥

Lest one think that the Mahabharata does not refer to the childhood or boyhood exploits of Sri Krishna, here is Shishupal's testimony again.

"You Bhishma, you have tried to strike terror in our hearts by relating tales such as how Krishna had killed Putna, a Female... .."

पूतनाघातपूर्वाणि कर्माण्यस्य विशेषतः ।

If that is not sufficient, then listen to more. Shishupal call Sri Krishna, *Gopam*.

तमिमं ज्ञानवृद्धः सत्गोपं संस्तोस्तुमिच्छसि ॥

Sarcastically adds * Shishupal :

* Who was this Shishupal ? A child of three eyes and four arms, who at his birth began to bray like an ass. A prophesy was then heard about the death of this boy at the hands of the man in whose lap his two extra arms would drop down and his extra eye would disappear. Sri Krishna was that person prophesied.

Even at that date when Shishupal had not long been born, Shishupal's mother, an auntie of Sri Krishna, had spoken to Krishna thus :

त्वं क्षार्तानां समाश्वसो भीतानामभयप्रदः ।

Thou alone can help the distressed and grant fearlessness to the dismayed !!!

Bhishma says Shishupal is an amsa of the Tejasa of Sri Krishna, which Bhagavan wants to

What if this Krishna in his boyhood killed a few birds or horses or oxen ? What if he tilted a cart with his foot ? What if for seven days he kept up-lifted the Govardhana Parvata ? What if he swallowed up a great deal of food while playing (Krida) on a mountain top ? What if he killed Kamsa ?

Shishupal a little later calls Sri Krishna, Vargapala, a cattle-tender. " O Krishna, *who art being worshipped by these Pandavas from your very childhood. . . .*"

Thus it is the Itihasa-Purana with the Veda and the Upanishad, that completes the total picture of the whole one Krishna. The Mahabharata just refers to childhood and boyhood : the Bhagavata, Hari Vamsa and Brahma-vaivarta come in to fill the gaps of Love and Joy and Devotion, just as all the other Samvadas provide the needed parts for the one whole Gita. *He has to be translated into all the terms of all the subjects—Thoughts, Emotions, Deeds—connected with God-Man on earth compresently, interpenetratedly, inter-dependently in the mid-region and in the heavens.* Every companion of His like unto Himself has, and is shown to have, a past-linked with Him, a present linked with Him, a Future linked up with Him. No action, thought, emotion, relation stands alone ; an infinite series behind and an infinite chain before. *All are related to each. None is an enemy ; none is evil ; none goes without punishment and award ; all together rise, grow, expand in Him and return to Him.* Old scores are paid and new ones contracted. And in the midst of this all the ever-present gods and the rishis commingle. All History is a dialogue between angels and men. Even His other forms commingle in His play here for He is One—Many nowhere and nowever. He who sees History as present alone, as entirely human only, as a new linear advance, as an isolated, individual episode and neither typical nor universal nor inter-related indeed sees very little. He sees sin and suffering and death where he should see Rita and Good and Everlasting life and Joy and Surrender and co-operation and Purpose. But how few see truly and well even in India to-day where all the Avatars and Rishis and Asuras still go about or reside in tirthas and temples and Parvas awaiting to be recognized ? They are here as they are in Greece and Rome and Ireland and the Americas. They smile a smile mingled with pity for us. But they would not assert themselves to make themselves known to us. For they know that people who disbelieve them need not, must not know them ; much less people who revile them, are sinful, are multiplicity-struck. Did not Sri Krishna Himself, foreseeing all future, warn Arjuna, not to disclose His secrets to those who revile Him and are devoid of Bhakti and Tapas ? I trust I am not revealing His secrets to His Revilers and to men and women devoid of Tapas and Bhakti.

withdraw into Himself.

Has the reader noticed what happened to Shishupal after his death at the hands of the Lord ? A light emerged from his body and entered into Sri Krishna. There and then was demonstrated the devotee-hood of Shishupal and the Deityhood of Sri Krishna. All this was just play. The scholars should concentrate on how the preys and dupes of Sri Krishna from the Gopis to Shishupal judged Him and re-acted to Him.

Sri Krishna tells us of Himself : Shalva had invaded my Dvaraka and had stated :

उक्तवन्श्च महाबाहो कासौ वृष्णिकुलाधमः ।

वासुदेवः स मन्दात्मा वसुदेवसुतो गतः ॥

Where is Krishna, Vasudeva, the son of Vasudeva ?

I will to-day kill that Killer of Kamsa and Keshi. I will despatch that Krishna to Yama to-day who killed Shishupala. Saying all that and not finding me in Dvaraka he flew back to his territory.

Sri Krishna adds, I found that king of Saubha in a dvipa.

Arjuna has already referred to Sri Krishna's stay at Badari. Dhaumya Rishi says in the Vana Parva that Narayana = Purushottama = Sri Vishnu Bhagavan has His Ashrama at Badari and adds :

यत्र नारायणो देवः परमात्मा सनातनः ।

तत्र कृत्स्नं जगत् सर्वं तीर्थान्यायतनानि च ॥

Where Narayana, Prabhu, Sanatana Paramatma lives there resides the whole world and all the Tirthas. The reader should refer to the previous Chapter VII wherein Svedenborg's vision supporting this statement is portrayed.

I believe I have assembled enough quotations from the Mahabharata, from the three most important contemporaries of Sri Krishna to show that to His close friends and associates He was all what He has been ever since to His devotees, most ardent and most vociferous ; that He was to them a Rishi, an Avatara, the Great Mahavishnu Himself who includes within Him Brahma, Vishnu and Siva, as also Devakiputra, Vasudeva, son of Vasudeva, who had even in His childhood done things unique and bewildering, who had played all His parts from loving to killing as His Planned *Krida = Lila ; that the message of Gita to His contemporaries as in the mind of the message—giver Himself, was not different from the Vedic

*Brahma and others played to Vishnu to be born as Krishna among the Yadus, so the Divine plan was and is ever there :

...तस्माद्भव विशालाश्रयदुर्वशविवनर्धः... ।

वासुदेव तदेतत्ते मयोद्गीतं यथातथम् ॥

सृष्ट्वा सङ्कर्षणं देवं स्वयमात्मानमात्मना ।

कृष्ण त्वमात्मानाऽसाक्षीः प्रद्युम्नं चाऽऽत्मसम्भवम् ।

प्रद्युम्नादनिरुद्धं त्वं यं विदुर्विष्णुमव्ययम् ।

अनिरुद्धोऽसृज्यमानं वै ब्रह्माणं लोकधारिणम् ।

वासुदेवमयः सोऽहं त्वयैवाऽस्मि विनिर्मितः ।

विभज्य भागशोऽऽत्मानं ब्रजमानुषतां विभो ।

तत्राऽसुखं कृत्वा सर्वलोकसुखाय वै ।

धर्मं प्राप्यं यशः प्राप्य योगं प्राप्स्यसि तत्त्वतः ॥ ७३ ॥

Yajna, it being action-participation—sacrifice—union—knowledge achieved for the sake of the Atman, the Lord, Paramatman, Brahman. To act is to participate in the great Cosmic Play ; the Play is a sacrifice Play, meant to unite the players to themselves and to their One Sutratma and truly in this action-play lies all knowledge of that self ; to know truly and well is to be Truth and Goodness. The great contemporaries of Krishna knew no difference between one Deva and another, one system of Thought and Action and Devotion and another, one Rishi and another ; they saw the past, the present and the future ; they saw the whole in its infinite multiplicity. We have to deal here with seers* one and all, Prophets, men and women, and co-workers,—Devas and Asuras. And what else could they be, they who were enjoying the Darshana of Him in flesh and blood ; what did it matter whether He was a friend or a foe† a son or a father, a Guru or a disciple. Whatever He chose to be and do it was for these contemporaries to accept and see Him unattached, Untouched ; to be willing tools, free in His freedom and happy in His Joy ; to co-operate with Him, participate in His One Great Sacrifice of Himself to obtain Himself. Plenty more of evidence from Puranitihasa follows in the Chapter, “ Studies in Puranitihasa.”

The following evidence from the Rigvedic Upanishads and other Upanishads, etc. further supports my interpretation. Ghora Angirasa and Krishna are essential, ontological and psychological persons, so are Narayana and Madhusudana. They are pranaic and metaphysical entities also. The name Madhusudana is like others a Vedic name, so are Achyuta and Pundarikaksha, so is Vaikuntha. Let the reader recall the relationship of Krishna with Ghora Angirasa and Narayana and Purusha, and then study the following quotations.

Atmabodha Up. of Rigveda. “ Prostrations to Narayana wearing conch, discus and mace (= Akasha, Manas and Buddhi). . . who is the Brahmapurusha. The reciter of Om-namo-Narayanaya reaches the Vaikuntha. It is the heart-Kamala, viz., the city of Brahman. It is Brahmanya (mark this abstract noun from Brahmanpurusha in the heart Chakra, who is equated with the son of Devaki,

* Bhishma says to Sri Krishna when attacked by Him :

प्रकाशं वाऽप्रकाशं वा दिवा वा यदि वा निशि ।

मनसश्चित्तितमपि सर्वं वेत्स्यति सञ्जयः ॥

† Vyasa says about Sanjaya :

उवाच भीष्मस्तमनन्तपौरुषं गोविन्दमाजाविमूढचेताः ।

एषोहि देवेश जगन्निवास नमोऽस्तुते माधव चक्रपाणेः ।

प्रसह्य मां पातय लोकनाथ रथोत्तमात्सर्वशरण्य संख्ये ॥

त्वया हतस्याऽपि ममाऽद्य कृष्या श्रेयः परस्मिन्निह चैव लोके ।

सम्भावितोऽस्म्यन्धकवृष्यिनाथ लोकैस्त्रिभिर्वीरतवाऽभियानात् ।

with Madhusudana, with Vishnu, with Narayana, with Purusha, with Parabrahman ; will even now scholars insist that Krishna is not a Rigvedic character, and that the Rishis of the Mantras-Samhitas—Upanishads did not realise the identity of Krishna fully ? Sri Krishna had already appeared an infinite number of times in the Dvapara—Dvaraka and the eternal Rishis knew this.) that is the son of Devaki.”

Brahmanya=Presider over the City of Brahman. I would equate it with Brahmanattva. “ It is Brahmanya that is Madhusudana. It is Brahmanya that is Pundarikaksha. It is Brahmanya, Vishnu that is Achyuta. He who meditates upon the sole Narayana who is latent in all beings, who is the Causal Purusha, who is causeless, who is Parabrahman.” Adhyatma Up. of Sukla-Yajurveda :

This science was imparted to Apantaratama (mark the etymological name), who gave it to Brahma, who gave it to Ghora-Angirasa, who gave it to Raikva, who gave it to Rama, who gave it to all beings.”

Yogatattva Up. of Krishna-Yajur-veda :

To which *Hrshikesha* replied.

Rigveda Brahmanas :

(Here Ghora Angirasa is changed to Krishna and Krishna Angirasa.)

The *conclusion* day by day is by *Krishna* ; Krishna Angirasa saw the third pressing (=third Yuga. M.S.) for the *Brahmana-cchansin's* office ; therefore day by day the conclusion is by Krishna. (This occurs in an account of the Soma sacrifice.)

[Who is this Ghora Angirasa ?]

The Angirasa sent to the Adityas. . . . Agni was their envoy ; thou art the Hotr ; Brhaspati the Brahman, Ayasya, the Udgatr, Ghora Angirasa the Adhvaryu. (The Mahabharata has told us that the Adhvaryu is the Mind. M.S.)

Taittiriya Samhita :

[Agni is the Angirasa ; mark the similes and metaphors.]

Agni Angiras, thou who art in this earth, come with the name of Ayus. . . . Holy name is thine. Thou art a lioness ; thou art a buffalo. Extend wide. . . . Thou art firm. Thou containest all life. . . . thou resteth firm. . . . thou resteth inviolable...Thou art the ashes of Agni...Thou art the rubble of Agni..They *yoke* their minds, and *yoke* their thoughts...Agni of purest vows...Pure sage, pure poet ...the undeceived, O Agni, *the deceiver of foes* in the highest firmament.....ye are water...ye are food.....Agni, slayer of Raksases.....Thou art Mitra, thou art Varuna. *May I be united with the All-gods.*

Chhandogya Up.

The Raikva mentioned in the Adhyatma Up. Occurs in the Chhandogya Up.

again. He got the secret from Ghora Angirasa, who as the impartor of the secret to Krishna Devakiputra occurs in the Chhandogya-Up. Is Raikva= Krishna? Anyway this Ghora was no ordinary mortal; he got the secret from Brahma himself, who had got it from Apantaratama, whom Narayana himself had taught.

III, 17, 1 to 7.

Now what is it that Devakiputra Krishna the fifth got from Ghora Angirasa—Brahma—Apantaratama—Lord Narayana, as the central teaching, the very hearing of which made him *thirstless*?

1. At the time of the 'end' one ought to take refuge.
2. One should take refuge in the Prajna.
3. That taking refuge is the attainment of Prajnatman.
4. That self-identification with Prajnatman makes one thirstless.
5. The Prajna consists of one's establishment in the constant awareness of the following (unless one has been constantly aware in life, one would not be aware of that at the end.) three truths.
6. Thou art=I am=He is Akshita. Thou art=I am=He is Achyuta. Thou art=I am=He is Prana. The teaching comes from Yajus=Yoga=Yajna=Krishna Yajurveda.
7. How can one be established in these three truths? By treating his whole life as One Grand sacrifice.
8. What is the procession of this sacrifice according to the Rigveda, the Veda of Lights, outer and inner, of Karma-Yajna, of this world? Think of the Eternal Seed; then of the light outside which the Seed has "become"; then perceive the Higher Light above this outer light=darkness, within the heart. Within the heart is the celestial, supernal light, which is the Highest Light. You return to that Seed. Here are three stages which correspond* with 3 truths; the truths in the downward order; the 3 realizations are in the upward, backward, inward order.
9. The sacrifice is threetold: Upasada; Stuta and Dakshina.
10. Sacrifice leads to a New Life. Did Sri Krishna through His words and deeds teach anything else but this, I ask?

Aitreya Aranyaka

Sri Krishna without the lute would be uninspiring to the common man. The Aitreya Ar. like all other sacred books knows only of one Krishna †—in His White

*Purusha is Yajna; Pranas are Vasus, Adityas, Rudras.

† The Devas sought shelter with the Krishna, dark, fortnight.

(Harita) and Lute—playing aspect. "Then comes this divine lute (=sounding board). The human lute (and the human body. M.S.) is an imitation of it ... He who knows this divine lute is heard when he speaks, his fame fills the earth and wherever they speak *Aryan* tongues, there is known." This lute-music is the Anahata Shabda. [For more see my "The Mysticism of Time in the Rigveda."] The lute is the Goddess of Vac, which is the womb, Agni; it is the Source of Gita. It is but natural that the Aranyaka should bring in Krishna, when discussing the Vac in all her multiplanal manifestations. So in III, 2, 6 we read of Krishna, immediately after 5 in which the lute and the Upanishad of Vac have been treated. Krishna has here the Harita aspect.

Hari, adjective, is attracting, captivating, pleasing, charming.

Harita, past participle, caused to be taken or seized; presented, attracted.

Krishna as an attracter, pleaser, captivator, charmer is, therefore, quite fittingly the equivalent of Harita; He is Harita in His Lute-playing, Gita-uttering Vac-Brahmavidya aspect. He has an Angirasa aspect, where Brahavidya=Vac is treated as=Fire. He has a Rishi aspect; a Devata aspect, a Vedic aspect, a Puranaic aspect, an Itihasaic aspect. Krishna Angirasa is a teacher; as Ghora Angirasa, He is a teacher in His Ghora aspect; as Krishna he is a disciple. As Krishnaharita He is a teacher. Whom does he teach? He, proclaims the Ait. Br., as it were regarding Vac to *him*, him, to everyone, to you and me.

There is only one Krishna our seers know of ... "when the fire appears blue like the neck of a peacock . let him know that it is so."

In the Satapatha Br. it is said that men are Visnus.

(V. 2—5. 2—3.)

In the Taittiriya Aranyaka Narayana appears as the deity, eternal, supreme and lord, and receives the name of Hari (X.11.1.).

Krishna is said to be a descendant of Angiras (Kausitaki Br. XXX.9).

In the Chh. Up. we find Krishna the son of Devaki as a pupil of Rishi Ghora, an Angirasa.

In the Ait. Br. Agni is the Gopa of the gods; the Ashvins are the Adhvaryu; Yajna and Vak are the Ships. Apa is all deities; Bharata is Prana. Agni is Maya. Agni is the Parikshit. The year is the Parikshit. Janameja, son of Parikshit, possessed Brahavidya.

In the Atharvasamhita Krishna is described as having slain the giant Kesi. The whole story of Krishna is reproduced with slight alterations in the life of the 22nd Tirthankara Arishtanemi, who was a famous Yadava. (S.B.E., Vol. XXII, pp-276—279.)

Vishnu is the door-keeper of the Gods. (Ait. Br.)

The Atman says in the Rigveda :

अहं ता विश्वा चकरं नकिर्मा दैव्यं सहो वरते अप्रतीतम् ।
यन्मा सोमासो ममदन्यक्थोमे भयेते रजसी अपारे ॥

The attention of the reader is drawn, finally, to the following facts, and (corresponding) statements in the Rig-veda.

Sri Krishna, 8th child, was born on the 8th of the dark fortnight of the 8th month. His name-form reveals the actions He was to perform; Krishna yielding the meanings *Black*, the *Drawer-Puller*, the *Plougher*, the *Attractor*. In the 8th *Mandala* of the Rigveda we have the following verses.

1. Sukta 85; *Rishi Krishna*; Devata "Ashvinau"; Chhandas-virad Gayatri, Nichrid Gayatri and Gayatri. Ashvins are the Truth, the Ashvin is the Shastra. Gayatri in the Brahmana metre. It is Brahmanya. The Ashvins were the winners of the Race.

आ मे हवं नासत्याश्विना गच्छतं युवम् ।
मध्वः सोमस्य पीतये ॥

"Come, *Ashvinas* (The Dual), to drink the sweet *madhu Soma* of my *Havi** (Perceptions and functions of the organs). So Krishna presses out the Soma and invites the Ashvinas to drink it. He is yajna-performer. Here he is Madhusudana, the yajna-Putusha.

इमं मे स्तोममश्विनेमं मे शृणुतं हवम् ।

Come and listen to my praiseworthy (Stoma) Havam. Mark the words *Stoma* and the *listening*.

अयं वां कृष्णो न अश्विना हवते वाजिनीवसु ।

This Krishna calls upon you who are Vajini-vasu; Vasudeva calls up on Vasudeva.

शृणुतं जरितुर्हवं कृष्णस्य स्तुवतो नरा ।
मध्वः सोमस्य पीतये ।

Come O *Naras*,† to drink the *Madhva Soma*, listen to me, my words; I am *Stuvatah Jarituh* and Krishna!!! Here speaks Narayana to Nara.

छर्दिर्यन्तमदाभ्यं विप्राय स्तुवते नरा ।

मध्वः..... ।

गच्छतं दाशुषो गृहमित्थास्तुवतो आश्विना ।...6

युजाथां रासभं रथे वोद्वङ्गे वृष्णावसु ।...7

* For more on Sacrifice and Havi see my Meditations on the Nachiketa Fire. M.S.

† Held, The Mahabharata. "We even see mainly in the Vedas, how the Gods as well as men are denoted by the selfsame term Nara." In the Ait. Br. Nara means Children also.

Mark the words *Yujja*, *Rasabhām*, *Rātha*, *VRISHNA*—*VASU*. Does any one still doubt 1. The presence of the entire Plan—Pattern of Sri Krishna of Itihāsa—Purana in the Veda, 2. The entire dependence of the former on the latter, and 3. The fulfilment of the prophesy or the Conception in History? Here speaks the Yogishvara, the Vrishni, the Purushottama.

Here is something about the THREES (Gunas. etc.)

त्रिबन्धुरेण त्रिवक्ता रथेना यातमश्विना.....

नू मे गिरो नास्त्याश्विना प्रावतं युवम् ।.....9

Here in 9 are *Gira*, *Nasatyas*, *Yuvam* and *Pravatam*. You can easily connect them with the *Balalila* as well as with *Kurukshetra*. Here speaks *Girdhari*, *Orion*, *Kumara*, *Parvata*.

If you want to see the son, God Manifest—whole, the identity of Krishna as Vishvaka—Devakiputra (the son of the cosmos, the son of Prakriti) and Vishnu see X. 86. Here are some verses. The Rishi of the Sukta, the Lord Himself as the Seer, Speaker, is named or names Himself as Krishna Vishvako and Karshina. The Devatas are the same, the Ashvins, but the Chhandas, metre, measure, view-point (time—space—cause—manifestation measure) is changed in correspondence with the Seer, from Gayatri to Jagati; Virad Gayatri and Nichrida Gayatri to Virad Jagati and Nichrijjagati. Mark Vishva and Jagat and Karshina.

युवं हि ष्मा पुरुभुजेममेधतुं विष्णाप्वे ददथुर्वस्य इष्टये ।

ता वां विश्वको हवते तनूकृथे मा नोवि यौष्टं सख्यामुभोचतम् ॥

Here in 3 we have the key-words, Vishnapve and Ishtye and Vasyah; Vishnu and Ishta and Vasu—in the descending order. Mark also the word Sakhya and Mumochatam;—a new relationship in Godhead and the new ideal—goal is described. Here speaks Vishnu, the Ishtadeva and Vasudeva. In X, 87 the Rishis as in X. 86, “sing,” “compose,” “see” jointly.

Krishno Dyumni Dyumniko and Vasishtha Angirasah va Priyamedha Rishih. Here we have the manifestation in its great extension and intension. From Aum=Gayatri=Supernal sun we passed on to Vishva-ka and the power Karshina and now we take the third step to Brihatam. The extension, intension is caused by Dyumna and Dyumika Agni (Angirasa) and Medha (Priyamedha).

In 85 there were 3 metres or the threefold metre; no, the two modifications (and the one, of which they are the modifications. Gayatri and Virada Gayatri and Nichrida Gayatri). In 86 we have only the two modifications of Jagat (not the One), Virada and Nichrida. In 87 the reversed triangle of 85 is reversed; one Brihati followed by its one modification Nichrid Brihati and then another but quite closely connected (the maximum 5)=Nichrit Panktih.

The following keywords in this Sukta should be contemplated :

Dyumni, Madhva, Krivi, Stoma, Nara, Harine, Gaurau, Manusha, Durona Yajnam, Divishtishu, Dasra, Hiranyavartani Shubhaspati, Somamrita Vridha, Purudamsasa, Shrushti, Vibanyavah. Hari and Gopala and Yajna—Purusha and Soma and Hiranyagarbha are here. Before Krishna Rishi go the following Kurusutih (कुरुसुतिः काराव), Gopavana Atreya ; Haryatah Pragatha ; Priyamedha ; Kalih Pragatha. The very first Sukta of the 8 Mandala has amongst others a Ghora Rishi. Just look into the names of these Rishis and the number of their verses and the whole of Krishna history and mysticism will flash before you. Pragatho Ghaurah Kanvo 1—2

Medhatithimedhyatithi Kanvo 3—29

Asangah Playogih 30—33

Shashvatyangiramyasagasya Patni 34

Note the words Gatha, Ghora, Medha, Asanga, Yoga, Shashvata, Angira, Patni. Don't you hear the Mahabharata Krishna Gatha and the Harivamsa Gatha and Gita Yoga and the Angira Vidya in the ring of these Eternal Conceptions worked out in history ? Mark the Devatas, their order, the numbers of the verses " meant " for them. Mark again the metres, from Brihati to Virat Trishtup.

Indra 1—29

Asangasya

Danastutih 30—33

Asangah 34

The measures of the Lord in this manifestational conception are both Arshas, Aryas, as well as Asuras. Just study those etymological—cum—astral—cum—Historical—cum—metaphysical Measures, self—Desirings of the Lord and note the Mystic numbers and the total 13. Every time—space—cause manifestation is a desire—measure—chhandas of the Lord.

Uparishtadi Brahatai	1
Arshi Bhurigh Brihati	2
Virad Brihati	3, 7, 10, 14, 18, 21
Arshi Svarada Brihati	4
Nichrid Brihati	5, 8, 15, 17, 19, 22, 25, 31
Nichrid Brihati	31
Arshi Brihati	6, 9, 11, 12, 20, 24, 26, 27
Shankumati Brihati	13
Archi Bhurighbrihati	16, 23, 30, 32
Asuri Svarad Nichrid Brihati	28
Brihati	29
Trishtup	33
Virat Trishtup	34

Sri Krishna as Asura and as Virata, is here.

For those trained in mysticism the first two verses are the essence of Gita, are the very picture of Krishna—Parjanya, are the one fount and source of the recurring Bharata, the Carrier.

मा चिदन्यद्वि शंसत सखायो मा रिषरायत ।
 इन्द्रमिहस्तोता वृष्णां सचा सुते मुहुरुकथा च शंसत ।
 अवक्रक्षिणं वृषभं यथाजुरं गां न चर्षणी सहम् ।
 विद्वेषणं संवननोभयङ्करं मंहिष्टमुभयाविवम् ।

And what about this Avatara with or of *Ugra* and this *Achyuta* ?

मदेनेषितं मदमुग्रमुग्रेण शवसा ।
 विश्वेषां तरुतारं मदच्युतं मदे हि प्मा ददाति नः ॥

And this about *Ratha* and *Agni* and *Subhadra* in these three :

आ त्वा रथे हिरण्यये हरी मयूर शेप्या
 शितिपृष्ठा वहतां मध्वो अन्धसो विवक्षणास्य पीतये ।
 अध सायोगिरति दासदन्यानसङ्गो अग्ने दशाभि सहस्रैः ।
 अधोक्ष्णो दश मह्यं रुशन्तो नला इव सरसो निरतिष्ठन ।
 अन्वस्य स्थूरं ददृशे पुरस्तादनस्थ ऊरुरवरम्बमाणाः ।
 शश्वती नार्यभिचक्ष्याह सुभद्रमर्य भोजनं बिभर्षि ॥ 34 ॥ 16 ॥

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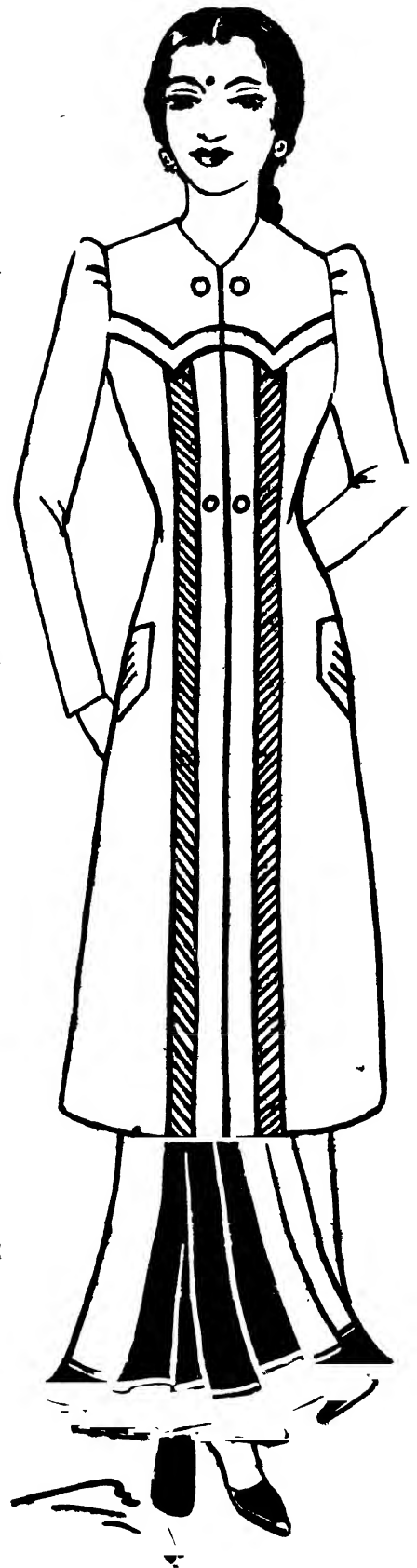
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Deposits . ..	25,42,285	10,48,386
Investment in Government Securities . ..	6,61,735	6,37,687
Investment in Marketable Shares . ..	1,20,784	81,798
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